

# THE Spirit of Missions

Vol. LXXXVI

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No. 1

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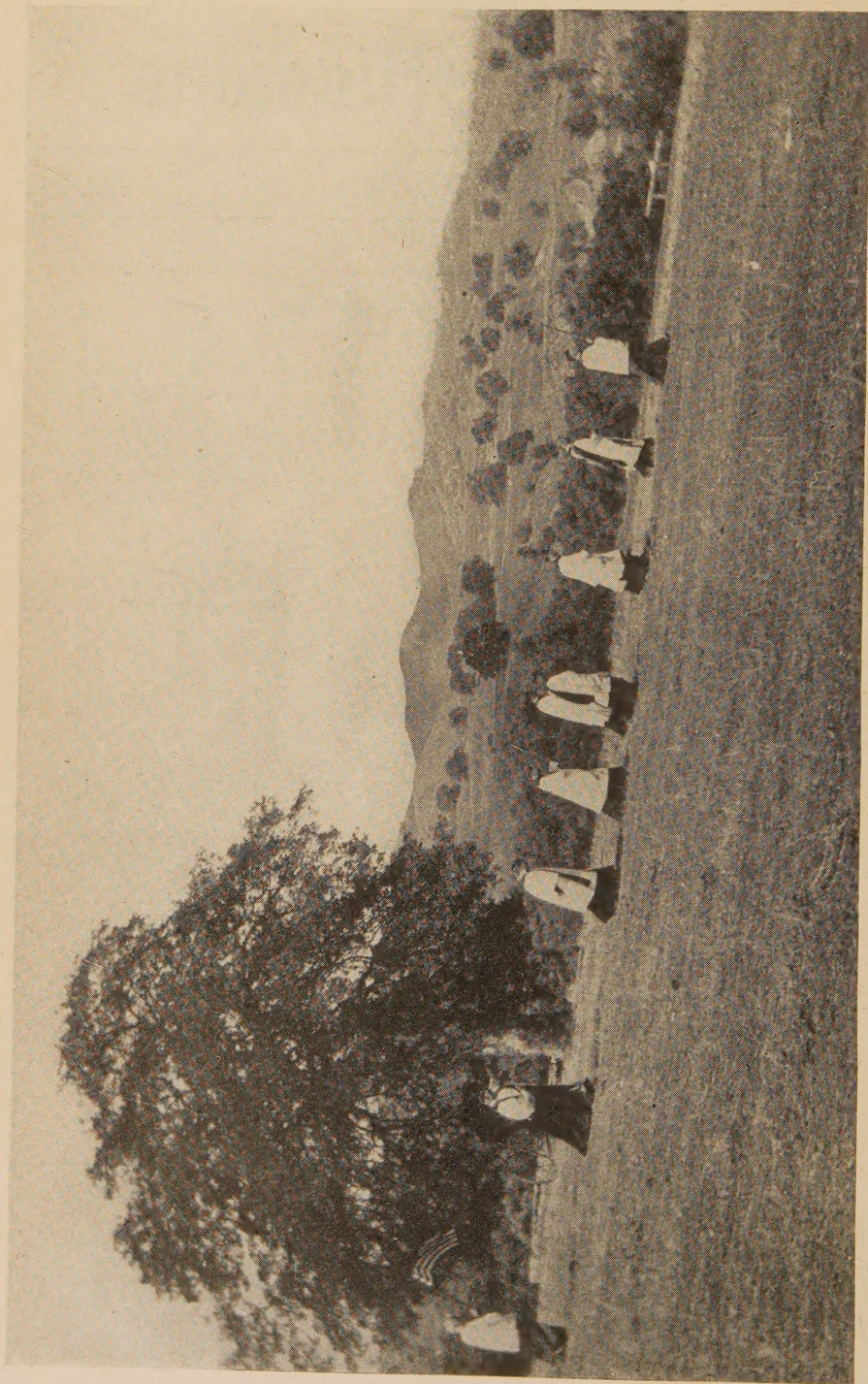
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THE PROCESSION CROSSING THE QUADRANGLE OF THE OLD FORT  
See "*A San Joaquin Pilgrimage*," page 21



# The Spirit of Missions

CHARLES E. BETTICHER, Editor

VOL. LXXXVI

January, 1921

No. 1

## THE NEW YEAR

OUR prayer for the New Year is that the Nation and the Church may by the grace of God realize more deeply and truly their corporate responsibilities.

There is a Christian nationalism which sees in the Nation a moral Personality, charged with the duty of contributing its power for the good of all other nations in all the world, and justifying its existence only as it discharges this obligation. In order to perform this duty a nation must first develop its self-consciousness, and that means patriotism: but a selfish nation is doomed to failure. "Righteousness exalteth a nation" and the righteousness of a nation is the service of mankind.

What is true of the Nation is true of the Church. The Church does not exist as an end in itself, but, as Saint Paul says, "to show forth the manifold wisdom of God", and to do this effectually the Church must realize and assert its national self-consciousness. The Church is all one body, from Maine to Texas, from Oregon to Florida, and the strength of the whole is the strength of its weakest part. As a national organization the Church has a tremendous responsibility and a wonderful opportunity of service, and it is this responsibility and service that justify the existence of the Church. It is this that indicates and that demonstrates the Divine life of the Church.

And in order to arouse our people to a fuller realization of the meaning of this responsibility and service is the purpose and hope of the Nation-Wide Campaign. Can any loyal member of the Church hesitate for an instant to co-operate in such a campaign? Is it conceivable that any clergyman of the Church should permit himself to be quoted by members of his congregation as "not interested in the Nation-wide Campaign"?

It is not merely a question whether any good Churchman has a right to refuse to obey the General Convention. It is deeper than that.

The Nation-Wide Campaign is an appeal to our people to believe, and to act as if they did believe, that the American Episcopal Church is a national institution, with a Divine promise and sanction, fulfilling the law of Christ—and not an aggregation of ecclesiastical clubs, called parishes, with no responsibilities outside their own local needs and prejudices and prepossessions.

Who is the Laodicean that says "I am not interested and I don't care"?

*Reverend A. Gailor*

## THE PROGRESS OF THE KINGDOM

**T**HE determination to proceed with the plans for the new Saint Luke's Hospital, Tokyo, was a most important act of the Council at its December meeting. The decision will be approved by people in all parts of the Church.

**Saint  
Luke's  
Hospital,  
Tokyo**

Every section of the country has shown its interest in this great enterprise during the past seven years. Practically every diocese and missionary district is represented in the list of those who have already made contributions. Hundreds of our people have shared with Bishop McKim and Dr. Teusler in their vision of a well-built, well-equipped, well-staffed Christian hospital, erected through the joint efforts of Japanese and Americans, and witnessing to the friendship of the people of the two nations.

So imperative did it seem to the Council to proceed at once in this matter that it authorized preliminary steps for the making of the builders' contract even though the \$400,000 needed for the construction now planned is not all in hand. This \$400,000 will build three units, one for private patients, one for service, one for dispensary use. The Council's action has been taken in the confidence that the people of the Church who have already done so much to realize this great plan will renew their efforts and that many new friends will be found to co-operate in bringing the undertaking to a successful conclusion. The completion of Saint Luke's Hospital will have a more far-reaching influence than the completion of any other project now before the Church in its Oriental work. It will stand for the embodiment of the spirit of international good-will.

**I**T is a distinct disappointment that at the time of going to press we are unable to give a reliable estimate of the returns from the Nation-Wide Campaign for the financial support of the general work of the Church. Four thousand postal cards were sent out to the rectors of every parish and mission in the Church asking for a preliminary statement of the pledges on the Nation-Wide quota of each parish and mission, to be filled out and returned as soon after the canvass as possible. Of the four thousand cards, about five hundred have been returned. Careful analysis of these reports, covering five provinces of the Church, show that thirty-two percent of the parishes and missions heard from have made substantial increase over their pledges of last year, while forty-five percent will maintain the standard of the year past.

**The  
Nation-  
Wide  
Campaign**

These reports, therefore, are a reliable forecast of real increase in the contributions of the Church over last year, but no final estimate of the amount which may be expected for the general work of the Church is possible until the returns are received from the majority of the parishes or from the dioceses as a whole.

From all quarters come encouraging accounts of the extent to which the programme of the Campaign has been carried out. With the exception of one missionary district, every diocese of the Church has entered into the spirit of the Campaign, and has applied in detail its plans to a greater or less degree. Whatever may be the final result of the work done, either in terms of financial support or of fuller service on the part of the Church's members, it is safe to say that a general advance has been made throughout the Church toward securing a complete mobilization of all of its resources, spiritual and material.



To the Bishops, Clergy and Laity of the Protestant Episcopal Church in the United States:

An appeal to the Churches and the Christian people of America on behalf of the distressed peoples of Europe has been issued by the Federal Council of Churches of Christ to all of the pastors in the country, by arrangement with the European Relief Council, of which Mr. Herbert Hoover is the Chairman.

Three and one-half million children in Eastern and Central Europe have no alternative to disaster, between now and next harvest, except American aid. Winter is upon us, economic and crop conditions in the distressed areas are desperate. America saved 6,000,000 European children winter before last, and the response of America must now determine whether 3,500,000 children shall be turned away from more than 17,000 asylums, hospitals, clinics and feeding stations, dependent on American support.

National organizations working among every race and creed in America have agreed that the plight of these helpless children should have complete priority in overseas charity until the situation is met. The Presiding Bishop and Council endorses this appeal, and urges the members of our own Communion to make a most generous and immediate response.

THOMAS F. GAILOR,  
President of the Council.

**A**FTER eighteen years of active service as bishop of Honolulu, Henry Bond Restarick, D.D., has found it necessary to retire owing to ill health. The Presiding Bishop received the resignation in time to present it to the special meeting of the House of Bishops in Saint Louis last October, but only at its December meeting did the matter come officially to the attention of the Council. The resolution found on page 49 of this **Eighteen Years a Bishop** issue is but a formal expression for the whole Church of their love for and confidence in Bishop Restarick. The Cross Roads of the Pacific, with its delightful climate, has called settlers from the east and from the west, from the north and from the south. Its delicate problems, often unseen by the tourist, could have been dealt with successfully only by a man of God of gentle instincts. Although in mid-ocean, Honolulu and its bishop have been known to the Church and to the world. All who know love and admire him. In noting his retirement from the active administration of a missionary jurisdiction, we would express to Bishop Restarick in your name our gratitude to God for his service as bishop of Honolulu and our prayer that his life may be spared to us for many years to come.

**N**EXT month, largely in the interests of children, we shall take a picture journey around the world, visiting missions here and there. Of necessity the picture as a whole will be incomplete and the places visited in any one country will be few. But every mission will be illustrative of many, **All Aboard!** many more; every little child who has been helped, every man or woman who has been won, will be examples of myriads of others to whom the Church has been neighbor through Her manifold ways of ministering to humanity.



## The Progress of the Kingdom

As has been their custom for years past, the children of the Church will earn money for their Lenten Offering through the sale of the *Lenten Offering Number* of THE SPIRIT OF MISSIONS. Last year was their banner year to date—they sold more than one hundred and twenty thousand copies! There is no question as to their enthusiasm and endeavor. We would bespeak, however, the interest and zeal of adults in larger measure. The journey is of increased value if you are interested members of the party. The child in your parish, your class or your home who has copies of this particular issue (February) for sale will increase his respect for his task if you show him that it has yours. A word from you will do more than many sermons could to show him that he is a real factor in forwarding the Church's mission. The other side of the world seems a long way from home, but in reality it is not very far. Recruits for the Church's outposts must be gotten somewhere; why should not your parish furnish one? A little encouragement from you now while he is doing the simpler task may help him to make the larger decision to render life service.

The girls and the boys are ready for their annual journey. We beg the adults to come along. All aboard!

**M**ANY suggestions as to suitable memorials of Archdeacon Stuck's life and work have been made, and most fittingly special groups will make gifts to one or another of the centers in which he lived and worked in years gone by. As he was most widely known in connection with his ministry in Alaska, and as the longest unit of his life as priest was spent there, **Archdeacon Stuck's Memorial** the Council has decided to make the "Hudson Stuck Memorial Fund" that memorial in which Church folk generally will be asked to have a part. (See page 49.) The service which Archdeacon Stuck rendered will be strengthened and continued through this fund. It will be used—at least for the time being—for the development of the medical work at Fort Yukon in which Archdeacon Stuck took so keen an interest and where, largely through his efforts, there has been built a well-equipped hospital which serves not only the Indians but isolated white men over a large area in the Arctic. In his room at this mission the archdeacon prepared much of the manuscript of his books which gave fascinating accounts of both winter and summer life in the North—books which will be read for generations to come. It is a blessed fact that with the cooperation of his friends his life of service will be continued among the people with whom he made his home.

**T**HE sudden death of Charles Sumner Burch, D.D., eighth bishop of New York, came as a great shock to us all. Large of stature and active in many endeavors, we had come to feel that he was an example of vigorous manhood and Christian knighthood whom we should see and know for years to come. **Bishop Burch** Busied with the myriad calls of a metropolitan diocese, actively interested in or responsible for a variety of institutions and boards, he was never too busy to take a keen interest in the work of the Department of Missions and Church Extension, of which he was a member. The respect and affection in which he was held by the entire community were shown by the utterances of the press, both religious and secular, the throngs which quietly passed his body as it lay in the cathedral, the national and civic organizations officially represented, and by the multitude of people who attended the funeral service simply because they loved the man.

We thank God for the service he rendered!





## THE SANCTUARY OF MISSIONS

JOY to the world! the Lord is come:

Let earth receive her King;  
Let every heart prepare Him room,  
And-heaven and nature sing.

Joy to the world! the Saviour reigns:

Let men their songs employ;  
While fields and floods, rocks, hills and plains,  
Repeat the sounding joy.

No more let sins and sorrows grow,  
Nor thorns infest the ground;  
He comes to make His blessings flow  
Far as the curse is found.

He rules the world with truth and grace,  
And makes the nations prove  
The glories of His righteousness,  
And wonders of His love.

—Isaac Watts.

### THANKSGIVINGS

WE thank Thee—  
For the New Year of opportunity and responsibility opening for THE SPIRIT OF MISSIONS, and we pray Thee to bless its eighty-sixth year of service.

For the work of the Church in Porto Rico. (Page 9.)

For the opportunity of service open in Kuling. (Page 17.)

For the many evidences of faith and works in the mission field, especially the example given in the new church in Yunmeng. (Page 19.)

For the ten years of service which Bishops Beecher, Atwood, Sanford and Thurston have given as domestic missionary bishops. (Pages 33, 35, 39, 41.)

For Miss Dodson's thirty-two years of service in China. (Page 31.)

### INTERCESSIONS

WE pray Thee—  
To grant Thy blessing upon our work in the New Year.

That the Presiding Bishop and Council may be given wisdom to carry their great responsibility; that the Church may be loyal and faithful to Her leaders; that working together we may perceive and know what things we ought to do and also may have grace and power faithfully to fulfill the same.

To bless the bishop of Nevada in his plans and work. (Page 11.)

To bless the missionary bishops of Western Nebraska, Arizona, San Joaquin and Oklahoma. (Pages 33, 35, 39, 41.)

To bless our missions in Japan, especially the work of Saint Luke's Hospital, Tokyo, and to open the way for the completion of the proposed buildings. (Pages 25, 4, 48.)



### PRAYERS

O GOD, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead; through Jesus Christ our Lord. *Amen.*

O GOD, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

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THE THREE SHEPHERDS "BROWNE BY THE DESERT SUN"



# THREE KINGS, DAY IN MAYAGUEZ

By the Reverend Frank A. Saylor

THREE KINGS' DAY, January sixth, is the day that the Porto Rican people celebrate Christmas. For this reason the children at Saint Andrew's Mission, Mayaguez, waited until Kings' Day to present their pageant, *Adeste Fideles*. This had been translated for them into Spanish and they had spent a month or six weeks in preparation.

The pageant was staged in the open air, at one end of the *patio* with the plain white walls and the four great double doors of the class-rooms as a background. At seven o'clock the *patio* began to hum with the expectant murmurs of the crowd who had gathered—mostly the parents and friends of the children. The only lights were those from the balconies which run along the two sides of the building. Below, in the *patio*, they cast a soft light on the large art square spread before two of the doors and on the faces of the audience, who sat in a wide-spreading semicircle which extended almost to the back of the enclosure. Not a sound came from behind the closed and mysteriously dark doors, yet the atmosphere teemed with the suppressed excitement of a joyous secret to be revealed, the excitement of giving pleasure to someone else—in which these children take such a passionate delight.

Then, in the hush of the moonlit evening, a stately little figure, draped and hooded in white, came from one of the darkened doorways at the right and walked with dignity toward the center of the stage. She represented *Mother Church*, and in her opening speech she called to her the children, to whom would be shown the great secret. A faint light glowed through the open lattice above the farthest door at the right and the soft tones of

an organ playing *Oh! Come All Ye Faithful* drifted out on the sweet night air and a hidden chorus of children sang the words of the beautiful hymn. As they sang, several children from the audience, as if drawn by the strong appeal, rose and reverently approached *Mother Church*, who stood awaiting them with firmness and love expressed in the poise of her tiny figure. A conversation with *Mother Church* followed in which she promised to reveal great things to them, and then as she told them of the Annunciation, the doors at the back were thrown wide open and a vision of the *Virgin* kneeling in prayer was seen. A soft light shed a tender glow on the bowed head of the *Virgin Mary* in her simple white gown and long blue veil. As she prayed, the *Angel Gabriel* appeared, his wings shining in the dim light. The children knelt and sang *Oh! Come Let Us Adore Him* as the doors were slowly closed. The music grew softer and fainter until it melted and was lost in the hush that followed. The children grouped themselves about *Mother Church* to hear more.

*Joseph* entered with *Mary*, weary from her long journey, leaning heavily upon his arm. He knocked at the Inn door and was inhospitably received by the inn-keeper, who, half opening the door, told him that there was no room within. *Ruth*, the little daughter of the inn-keeper, hearing *Joseph's* plea for *Mary*, threw the doors wide open and stepped out to assure them that her father had spoken the truth but to tell them that she would lead them to a place where *Mary* might find rest and comfort. In the strong light from within the tavern little *Ruth*, in her bright yellow-flowered dress, fairly radiated light and strength. *Joseph* and *Mary* gratefully followed her.



## Three Kings' Day in Mayaguez



LITTLE RUTH OPENS THE DOOR

As *Mother Church* went on with her story the doors in the center opened to show the vision of the *Virgin* and *Joseph* kneeling in adoration and wonder beside the stall-cradle from which issued the great light of the Infant Saviour, and the children and *Mother Church* knelt and sang *Oh! Little Town of Bethlehem*.

In the dimness of the moonlight the three *Shepherds*, browned by the desert sun, in all-enveloping robes of Oriental color and drape, wearily made their way along. They seated themselves in a semicircle and fell to discussing strange visions which they had heard whispered among their fellows. As they sat thus talking a strong light was cast on the stage and the *Angel Gabriel* suddenly appeared to them with his message of the Great Gift to men; the organ burst forth into the strains of the hymn *While Shepherds Watched Their Flocks by Night* and six wee *Angels*, clothed in white, their little wings fluttering and shimmering, literally swooped down upon the stunned shepherds from the quietly-opened doors at the left! As the last chords of the music died the *Angels* floated back into the mysterious recesses from which they had come—the doors softly closed and all was left

in darkness for a few moments before the doors in the center again opened and the shepherds wonderingly approached the manger from which a light radiated and shone on the faces of the kneeling *Joseph* and *Mary*. As they humbly knelt the doors closed on the vision and all was again still in the world outside.

Later *Joseph* appeared in the half-open door and came out, as *Ruth*, carrying a basket for *Mary*, entered from the left. They talked together and then *Ruth* entered the lowly stable and paid tribute to the new-born King. After she had gone, *Joseph*, scanning the skies, beheld the wondrous star which had appeared over their shelter; he called *Mary* to come to look at it. As they stood there in the starlight, admiring its strange beauty, the three *Wise Men* who had traveled from afar, led by the same star, drew near. *Mary* and *Joseph* greeted them and then re-entered their temporary abode while the *Three Kings* opened their gifts of gold, and frankincense, and myrrh.

The doors opened and the *Kings* entered to kneel and pay homage to their Lord and King, the *Shepherds* appeared from the left and knelt again in reverence, while *Gabriel* and the *Angels* took their position on the right. Then, with the softest music playing, the doors closed for the last time and the little players left the stage—the *Angels* and *Wise Men* back into the dark recess from which they had come, *Gabriel* and the *Shepherds* to the left, and the children who had come at the call of *Mother Church* went slowly back to their places. The star faded from sight and all was quiet. Suddenly the people realized that the pageant was over, there was a quick wave of murmured appreciation and a short applause followed by a sudden rush for the little *Angels*, who had burst their bonds, their white robes and silvered wings fluttering in their wake as they sought their parents in the gathering in the *patio*.





BISHOP HUNTING AND "GOOD QUEEN BESS"

## GALILEE

*By Bishop Hunting*

IN July of this last summer the bishop of Nevada went to Lake Tahoe instead of to Lambeth and donned leggins of canvas and a carpenter's apron and proceeded to build the Nevada Holiday House. Four weeks were consumed in its erection and the bishop lost eight pounds in weight, which might be expected in view of the labor and the fact that more than once the thermometer registered 115° in the sun, which was where the building operations were carried on.

Most of the lumber came from a little mill ten miles away in the mountains, though a great truck load of it had to be brought over the Sierras at an altitude of 8,000 feet. If all the splinters had been left at the mills the freight bills would have been less and the bishop might have worked later each day; as it was he had to quit while it was yet light enough to per-

form a dozen surgical operations for the removal of splinters.

The bishop first surveyed the four acres given to the Church, the good wife acting as chainman and driving the stakes. The house was faced south in a spot where it was not necessary to cut down one of the beautiful pines and firs which are on the land, a winding road was laid out to it and also the out-of-doors chapel, and not a tree was cut for these. It seemed almost as if God intended just this use when He caused the seeds to fall fifty years ago. The chapel has a natural sanctuary and the altar is exactly to the east and behind it are *three* trees of equal size and evenly spaced. Could anything be better prepared for this purpose? The nave will seat about one hundred persons and any number could gather under the trees which surround it. The altar is of granite and in its face is set a cross of red stones. The work





THE WINDING ROAD





THE "PINE CATHEDRAL" AT GALILEE





NEVADA HOLIDAY HOUSE





THE FIREPLACE AT NEVADA HOLIDAY HOUSE



## Galilee

of erecting it was given by the two men engaged to build the Holiday House fireplace, which the bishop hesitated to tackle, although he took along the necessary tools with which to build it and the altar if no mason could be secured.

About the time the sills were laid an eighty-year-old carpenter came to see what was doing and remarked, "You have foundation enough for a three-story house," and weeks later said, "Well, if you had let me figure the job I could have saved you \$40 worth of lumber and twenty-five pounds of nails". But lumber and nails are pretty good things to have in a wooden house!

A good priest from California appeared and on the day he helped to lay the floor it was worth something to see him bend his more than six feet of manhood around a front which would grace any bishop of the Church. One of the Nevada clergy spent a day on the roof with the shingles and it was sad to realize what a splendid sunburn he was acquiring and how the blisters on his arms would hurt about the time he arrived home. When we were at the batt stage another Nevada missionary who put in a day at sawing complained that the bishop's saw would not follow the pencil marks!

I think we will give that saw away. Does any one want it?

Guests from the nearby resort came to see and stayed to work. The favorite task seemed to be hauling rock for the fireplace. About fifteen tons of granite were brought a mile and a half in a decrepit wagon on which we dared not put five hundred pounds. Do you know that a piece of granite twelve inches square and eight inches thick weighs over one hundred pounds? Our next-door neighbor, hundreds of feet away over in California, gave nearly a week of mighty efficient carpenter work.

The house is completely furnished down to the can-opener, and is for the use of the Nevada clergy. They may each have two weeks there during the season. They will have an early celebration of the Holy Communion at the outdoor altar and a vesper service. At eleven o'clock they will have service at Glenbrook, a resort in Nevada, also on Lake Tahoe, but ten miles away. Our chapel is near Lakeside Park resort.

The mission is named *Galilee* because of the great blue sea that lies before us, though it is twice as large as the Sea of Galilee.

I cannot but quote Walter Pritchard Eaton's poem, *Pine Cathedral*:

I love the solemn sunset through the pines:  
I think that no cathedral made by man  
On howsoe'er magnificent a plan,  
With massive bulk and soaring upright lines,  
With great rose windows stained in rainbow hues,  
And dim-lit arches spreading fan on fan,  
And carven saints that from their niches scan  
The heads that bow behind the carven pews,  
Can match the soaring pines for majesty,  
Or groin a roof like needles 'gainst the sky;  
There is no organ like that surf-ghost sigh  
The wind breathes through the pine boughs ceaselessly;  
And God puts on His youth, Who was so old,  
Here in the shadows and the sunset gold.

## REAL MISSIONARY HARDSHIPS

**K**ULING SCHOOL exists to prevent unnecessary heartaches for missionary mothers and unnecessarily handicapped lives for missionary children. By far the heaviest price in the whole missionary enterprise has been paid in the past by missionaries and their children. The children paid it in health and happiness and preparation for life. They grew up in an environment unhealthy and enervating, in cities where sanitation was almost unknown, and dangerous diseases were prevalent. The mortality among them was great, and many who survived carried through short lives a weakened vitality as a result of the experience of their early years. Because of the lack of all schools, their only resource was such teaching as their parents were able to spare time for. As they grew older, the moral miasma of a heathen civilization came to be the greatest danger of all.

The only escape from these conditions was to send children back to their home-lands at the age of eleven or twelve, after which they saw almost nothing of their parents until they were grown. It costs much pain here at home when children at the age of fourteen start to boarding school, though the school is only an hour or two away and the separation for only a few months; if the school were on the other side of the world, the separation for years and the children sent away at twelve, the pain to home parents would be intolerable.

In order to prevent this condition so far as possible for the missionaries in Central China, our own Board of Missions and the Presbyterian Board of Foreign Missions joined forces about five years ago to establish Kuling School. It is located in an attractive mountain resort in the Yangtse Valley about 3,500 feet above the surrounding plain. The situation is ideal both

as a school and as a place to which missionaries may go for a few weeks to escape the worst summer heat.

That the Kuling School is appreciated is evidenced by the fact that last year ninety pupils were enrolled from eleven different missions. Some children also came from the families connected with business interests in China, such as the Standard Oil and other American corporations.

The school is directed by a Board of Managers, consisting of the bishop of Hankow, the Reverend Arthur M. Sherman and Mr. M. P. Walker, representing our American Church Mission. Three other members represent the Presbyterian Mission.

The school property is held by a Board of Trustees in this country appointed jointly by our own Board and the Presbyterian Board of Foreign Missions. The trustees are responsible for the financial administration of the school. The total expense involved is about \$30,000 Mex. per year. This is just about half the cost per pupil for a similar school in this country. Our own Board and the Presbyterian Board make annual appropriations for the support of the school, but these fall far short of providing what is needed even when supplemented by the fees paid by the missionaries themselves for the education of their children. The trustees count upon the friends of missionaries and missionaries' children for \$12,000 a year towards the budget of the school. Bishop Lloyd and Dr. Wood, both of whom have served on the Board of Trustees from the beginning of the school, endorse the work unreservedly. Those who wish to help may send their gifts to Mr. Lewis B. Franklin, treasurer of Kuling School, 281 Fourth Avenue, New York City, marking them "For the maintenance of Kuling School."





### CHURCH OF THE ASCENSION, YUNMENG

*Mr. Littell writes: "This picture of the bishop and clergy 'on the altar' does not mean sport worship in any form, or even worship of the saints. A local Chinese vestryman, not being familiar with the camera, simply forgot to wind up the film"*

# A NEW COUNTRY CHURCH IN CHINA

*By the Reverend S. H. Littell*

**Y**UNMENG is a small walled town sixty miles or so northwest of Hankow. The name means "cloud vision"; and when we came to name the new church there, what more natural than to call it after the Ascension of our Blessed Lord, recalling how "a cloud received Him out of their sight", and how, as they kept looking up at the wondrous vision, the apostles were told to expect their Master's return in like manner as they had seen Him go into heaven.

The new Church of the Ascension, with its resident Chinese priest, is the center of our work for a large region in which we have three outstations with resident catechists, and a substantial group of Christians and catechumens. The work started as the result of a visit to Hankow of a deputation of leading men who said that they had seen China try every remedy for its ills which man unaided could devise—education, various kinds of government, social customs, new and old, and even several religions—but all had failed, and China remains weak and unprogressive; so now, they said, they wanted to seek the help of the new Religion of which they had heard and read, and asked us to send missionaries to their district, as they had determined to try Christianity. They represented all classes of the people, but the "learned class" or *literati* predominated, and at first we had so many of that kind that a report arose that the *Sheng Kung Hui* (Holy Catholic Church) received only men of learning. A Chinese clergyman was sent up especially to correct this impression and now we have all sorts and conditions of men, including women, in the Church. I remember that of those earlier would-be converts Mr.



CHURCH OF THE ASCENSION, YUNMENG

"Bright Cloud" Tsen remains faithful to this day, his wife and daughters, as well as himself, and his sons, being shining members of the congregation.

As the work spread, the central congregation began to feel the need of a church building in place of the room in an old native house used as a make-shift chapel. We urged the Christians to start a building fund. Floods, semi-famine conditions and an epidemic of cholera—one or all—prevailed for two or three years, and we saw that the building would be long in coming if we waited for local contributions only. So we said that if they could not raise the entire amount needed, at least they could and should raise a part, settling on one-quarter as a minimum to be in hand before ground should be broken. In two years more they had this amount and we erected the unpretentious yet suitable and to their eyes beautiful building shown in the pictures. They have improved and adorned the chancel service, and show their friends and neighbors from far and near this simple church with real pride and satisfaction.





THE SERVICE ON THE SITE OF THE OLD FORT



THE OLD TRAIL TO THE FORT

## A SAN JOAQUIN PILGRIMAGE

*By Bishop Sanford*

SIXTY-FIVE years ago the interior of California was an almost unknown desert. Herds of antelope frequented its untilled plains. Its mountain fastnesses had been penetrated by only a few venturesome explorers. The foot-hills, between the plains and the peaks, harbored a handful of white settlers, who had been drawn by the lure of gold or the amazing fertility of the river bottoms, but for the most part remained the hunting ground of bands of red men, aggregating five thousand, perhaps, who gathered acorns and pine nuts and speared the fish in the shallows of the streams.

Clashes between the savages and the pioneers occasioned the planting of two military posts in this region: Fort Tejon in the pass which afforded exit from the San Joaquin Valley into Southern California and Fort Miller on the San Joaquin River, guarding the approaches to the southern mines.

Substantial *adobe* buildings had been erected at both places which were garrisoned with a company of artillery each. When the Indians, beaten in a decisive battle, sued for peace, the treaty, to which the chieftains of the several bands affixed their mark, was ratified on a plateau just above Fort Miller. Between Stockton at the mouth of the valley and Los Angeles in the south, the only settlements were at these forts. Tejon was a strictly military encampment, but near Fort Miller a village of about one hundred souls had established itself.

In 1855 Major Townsend, of the arsenal at Benecia, was instructed to inspect these army posts and Bishop Kip embraced the opportunity to make a visit to this raw country. He wished to see, as his official journal records, "the condition of Southern and Middle California with regard to the prospect of establishing the Church". A party,



## A San Joaquin Pilgrimage

consisting of the bishop, his youngest son, Major Townsend, the Honorable Edward Stanley, Mr. James E. Calhoun and Mr. J. T. Smith, left San Francisco by steamer on October first and debarked at San Pedro, now the port of Los Angeles. A Sunday was spent in that little Mexican city, which then gave no promise of its thriving future, and where the bishop officiated at the first service of the Church ever held there. On Monday, October sixth, the travelers set out in a heavy wagon drawn by mules, and after four weary days, a journey to be accomplished now in as many hours, arrived at Fort Tejon. A Sunday was passed at this post. The bishop preached, celebrated the Holy Communion, baptized two children and read the burial office. On October fifteenth, the journey was resumed and a week of torrid heat, insufficient water and shortness of provisions—made picturesque, however, by the experience of an Indian dog feast and war dance, and furnished with thrills by occasional meetings with grizzly bears—brought the wayfarers to the banks of the San Joaquin. In the April number of *THE SPIRIT OF MISSIONS*, 1856, Bishop Kip described his day at Fort Miller.

*"Sunday, October Twenty-first.—*We were up this morning by four o'clock, long before the faintest streak of dawn appeared in the east. After a hasty breakfast of sea-biscuit and hard-boiled eggs, we set off while it was so dark that we could not see the trail through the open woods, but were obliged for some miles to trust to the sagacity of the mules, leaving them to walk and find the path for themselves. After a few miles we emerged from the oak openings, when the rest of our way was, as usual, over the dusty, scorched plains. Between ten and eleven o'clock we reached the hills overlooking Fort Miller, and walked on, leaving the heavy wagon to plunge down the steep hillside as it best could. We passed through the infant town of

Millerton, on the San Joaquin River, about half a mile from the fort. It consists of some twenty houses, most of them canvas, two or three being shops, and the majority of the rest drinking saloons and billiard rooms. The population is Mexican, or the lowest class of whites, and on this day they seemed to be given up entirely to dissipation. The Fort is situated on a plateau overlooking the town and river. It is an artillery fort and at this time had but seventy men stationed here. The service of our Church had never been performed here, nor had there been anything to mark the day when Sunday came. Arrangements were soon made after our arrival for the service in the evening, and a broad hall devoted to the officers was cleared for that purpose. The officers attended and many of the soldiers, and after the Second Lesson I baptized the child of one of the privates. A beginning having thus been made, before I left the post I licensed Dr. Murray, the surgeon, a communicant of the Church, to act as lay-reader and arrangements were made for having the service regularly every Sunday".

The bishop stayed ten days at the fort, and then, proceeding to Stockton by stage, took steamer for San Francisco, having been absent from home a month. He returned in the conviction that Forts Tejon and Miller would have the services regularly through their lay-readers, and need not again be visited for a long while. "The remainder of the country we have passed through", he says, "cannot evidently be settled for many years, and I shall probably, therefore, never again be obliged to travel the same route we did on that occasion".

Such was the coming of the Church to San Joaquin. Within a few months of the bishop's visit, the troops were withdrawn from Fort Miller, and, except for a brief period during the Civil War, it was never occupied again. The



GENERAL VIEW OF FORT MILLER

"infant town of Millerton" maintained its miniature but active existence for several years. It was a shanty town to the last, distinguished from others only by a substantial courthouse, now roofless, whose granite first story with its barred windows was a necessary adjunct to the saloons to which the bishop calls attention. One learns with interest that the mason who built it was the first to enjoy its grim hospitality. When the Southern Pacific Railroad pushed its track through the valley, the Millertonians with one consent picked up their *lares* and *penates* and migrated to the railroad, twenty miles away, there to plant another infant town, now grown to astonishing proportions—Fresno. In a short time a concrete dam will be thrown across the river at Millerton and the remains of town and fort will be buried in the reservoir of a great irrigation project.

Before the landmarks should be obliterated, it seemed to the convocation of San Joaquin that some commemoration of Bishop Kip's first missionary trip ought to be made on the

spot where he officiated, and a pilgrimage to Millerton was organized to celebrate the sixty-fifth anniversary of his service at the fort. On the morning of October twentieth, under a cloudless sky in which the genial autumn sun was shining, forty or more cars left Saint James's Pro-Cathedral, Fresno, with guests and representatives of the clergy and laity from all parts of the diocese. The procession followed back the trail over which fifty years ago the pioneers traveled from the abandoned town. An hour's drive brought the company to the western opening of the quadrangle of the fort, where the cars were parked in a double line, much, perhaps, as the military wagons were parked in earlier days. The clergy, vested and led by a crucifer and followed by a flag-bearer who preceded the long line of lay people, more than the former population of town and fort combined, walked in silence to the upper end of the plaza, where, under an old fig tree facing the *adobe* in which Bishop Kip officiated, a chaplain's portable altar, used in the





THE ADOBE HOUSE IN WHICH BISHOP KIP OFFICIATED IN 1855

late war, had been placed on a pine table. In the open air, surrounded by a reverent group of clergy and laity, the bishop of San Joaquin celebrated the Eucharist, and the second bishop of California, Dr. Nichols, preached from the text of Bishop Kip's first sermon on the coast—*That rock was Christ. I Cor. X 4*. The speaker reviewed the circumstances of the pioneer bishop's visit, contrasted the present with the past, and drew from the text two principles of Christian progress: (1) That spiritual forces, contrary to natural ones, move in the direction, not of the least, but of the greatest resistance, and (2) find thereby the greatest assistance from divine strength.

The congregation, accompanied by no instrument, sang heartily the familiar hymns, *Oh, God, Our Help in Ages Past; Our Father's God, to Thee; Jesus Shall Reign Where'er the Sun*, and *For All the Saints Who From Their Labours Rest*. About one hundred persons received the sacred

elements, and at the close of the service the procession returned to the cars, in the same order as at the beginning.

A little later the plaza was covered by groups of people seated on the ground, who shared with each other the luncheons they had brought with them, while an energetic committee of ladies provided coffee for all who came. The day was concluded with a tour of the fort. Mr. L. A. Winchell, vice-president of the Fresno Historical Society, whose boyhood had been passed at the fort, led the way from point to point and interested the visitors with reminiscences of early days. There was something simple and patriarchal in the dignity of the whole observance which rendered the occasion memorable to all who were privileged to share in it. The pilgrimage was made possible by the courtesy of Mr. C. P. Roche, the lessee of the ranch which now occupies the site, who threw open the grounds and buildings for the commemoration with unreserved hospitality.



MISS AMBLER PLAYING WITH THE KINDERGARTEN CHILDREN

## MISSION KINDERGARTENS IN JAPAN

*By Marietta Ambler*

*Supervisor of Kindergartens, Diocese of Kyoto*

**E**VEN visitors who have spent only a few weeks in Japan must carry home with them, among memories of a very lovely country, a particularly attractive picture of Japanese children. Should a visitor happen to be a kindergarten she would carry home with her in memory not only a picture of children in gay kimonos, but a memory as well of responsive, friendly little faces and she would half wish that she had stayed behind to tell them stories. It is not only the fact that Japanese children are clever with their fingers or fond of play; but particularly the fact of their responsiveness which gives such a charm to kindergarten work in Japan.

From a missionary standpoint it is because there are so many children everywhere, in the cities or on the village streets, who could be so easily gathered into a kindergarten, and be-

cause in a mission kindergarten one is usually so untrammelled by government regulations and so free to teach Christianity to children at the most impressionable age, that kindergarten work in Japan offers a field of such extraordinary missionary interest. Not only have we a free hand to teach Christianity every day to the children, but in some instances, far from opposing Christian teaching, the parents seem eager for this very thing, for it sometimes happens that in spite of a well-equipped government kindergarten in the neighborhood, parents will send their children preferably to a Christian kindergarten. They somehow feel that a Christian kindergarten has something to offer—some peculiar method of building character in the child which a government kindergarten, however well equipped, does not quite seem to possess. Some of them





A NEWCOMER TO THE KINDERGARTEN IS WELCOMED CEREMONIOUSLY



### TELLING THE STORY OF DAVID AND GOLIATH

realize that it is the fact of Christianity which makes the difference, and though they might hesitate to adopt the new Faith for themselves, many parents, I believe, either openly or secretly desire it for their children.

As there are few Christian primary schools in our own mission—none into which the children may enter after leaving a mission kindergarten—one realizes that every day in the kindergarten must count if the seeds of Christianity are to be so thoroughly sown that neither indifference to Christianity nor hostility towards it, in a heathen home or in a non-Christian primary school, shall be able to take from the child that faith in the True God which has begun to be his in the kindergarten.

Much of the kindergarten programme which deals with nature in the different seasons of the year, or with the national holidays and festivals which are such a part of the Japanese child's life, lends itself naturally to the teachings of Christianity. Hundreds of children in the mission kindergartens of Japan look with an added wonder and delight on the first

plum blossoms in early spring, on the cherry blossoms and iris which come later, as they one by one adorn the kindergarten room. They watch with an added interest the planting of the rice seeds because they learn for the first time that the same God Who watches over children sends the rain and sun to make all the other living things grow. *Kigensetsu* (the holiday which celebrates the founding of Japan) comes, or the Boys' Festival in May, when a big paper carp waves gaily in the wind over the houses where there are boys, as a sign of the family's hope that the boys of the house may overcome difficulties and make their way in life as gallantly as the carp, who is said to swim up stream even against the current. On *Kigensetsu* the flags are out in front of the kindergarten building. Inside the children are resplendent in their best kimonos. There are songs to be sung and the famous story to be told of the wonderful *Jimmu Tenno* who put down the rebels and became the first Emperor of Japan, but first of all little heads are bowed and the kindergarten teacher asks for God's blessing on



## Mission Kindergartens in Japan

their emperor and on their country, and that the children of the kindergarten may grow up to be good men and women. During the Boys' Festival, along with the fairy tales of the strong boys in Japan who did the most amazing feats, the teacher may tell that story so dear to children all over the world of Goliath and the boy David, who was so brave and became so great because he trusted in God.

But it is not only the children which a kindergarten has within its reach. Through the children, a teacher has the *entré* into many homes which otherwise it would be far from easy to enter. A little child in the house is forever talking about kindergarten, forever quoting the teacher, and if some day that teacher appears, bowing and smiling at the door, she is generally sure of a warm welcome. The native clergyman and his wife or the Bible woman can receive a welcome too, for the children learn to know them in the Sunday-school, or the parents meet them at the mothers' meetings or other kindergarten festivities.

The mothers' meetings are often not confined to mothers alone, but fathers or grandparents also come and sometimes even older sisters or brothers arrive to represent the family and sit very straight, listening in a solemn fashion to all that is being said. Looking down at them all one finds their faces an interesting study, particularly if they are listening to someone speaking of Christianity. Some are listening intently, some may look a bit mystified, or some old grandmother may straighten her lips and look far down at the floor, feeling a little overcome at her close proximity to this foreign doctrine. After all it was only some forty years ago, as the little old grandmother may remember, when edicts forbade anyone's listening to the wicked Faith which came from foreign shores. There is one almost unfailing way, however, of getting even the old grandmother's undivided

attention and that is to suggest that the children need the simple Faith in God and prayer which is taught them in kindergarten. If the children need it, if it will make them strong and better able to meet all the perplexities of life, why then it is worth listening to, however strange a teaching it may be. And so at least they will listen for the sake of the children.

Twice a year in many mission kindergartens the grownups come, moreover, for the Thanksgiving festival in November and for the wonderful Christmas party a few weeks later. Mothers' meetings are mild compared to the flutter of excitement on these occasions, and as the children take their places there is apt to be a regular hush of expectancy. There may be games and songs for the parents to watch and enjoy, exchanging among themselves, meanwhile, beams of satisfaction over the attainments of their respective youngsters, but at Thanksgiving time the features of the day are fruit and rice and vegetables piled up in gorgeous array for everyone to see. These are no offerings to place before the temple images, but they are to be given to the poor. Their own children have brought them, and they are talking about it and eager to bundle them up for an orphanage or somewhere else where somebody is in need. No one can go away to-day without some idea of what the Christians mean by love. Then Christmas comes and with all the glory of the Christmas tree and the joy of the children there is the story of the Christ Child Who was the greatest gift of all. The children are talking and singing about Him. Surely as the parents go home some little bit of Christmas has crept into their hearts.

Many children come from busy little shops where parents seldom find time to come to kindergarten and where the kindergarten teachers often hesitate to pay a real call for fear of disturbing the family's trade. In re-



PLAYTIME IN THE KINDERGARTEN

gard to reaching such homes one might indeed feel discouraged were it not for the children themselves who are the best missionaries of all. Many are the tales which reach us of what the little ones do at home, of how they insist, for example, on saying a prayer before meals because they do it in kindergarten.

At last the day comes when the children graduate and leave us for the primary schools. We can still keep in touch with many of them, however, long after their kindergarten days are over, through the Sunday School or *Dosokai* (graduates' meeting) which may be held weekly, monthly, or several times during the year. There are English lessons or other ways of attracting the graduates, and always the endless storehouse of Old and New Testament stories to interest them and keep alive in their hearts the truths which they first learned in kindergarten.

The opportunities which lie before us are indeed limitless—so splendid and limitless they are that one realizes even more keenly the needs which must be met if we are to enter every

door which opens to us. In our own Kyoto diocese we are faced with very definite needs. In past years mission kindergartens were, no doubt, far superior to those of government supervision, but in our diocese today few, if any, of our mission kindergartens can compete with those of government supervision in equipment, nor are some of our dark, rickety buildings worthy of the name of kindergarten. Some parents may indeed prefer to send their children to a Christian kindergarten, and yet on the other hand even a desire to have a child come under the influence of Christianity must often be outweighed by the more attractive building or yard and the obviously better equipped government kindergarten. In small towns or villages where the Church is just beginning to make its way, the kindergarten may be the chief means of interpreting Christianity to the people. Surely a sunny room with enough equipment can give the most honest interpretation of the spirit of Christianity towards little children.

But even a sunny building and no end of equipment come second to the



## Mission Kindergartens in Japan

kindergarten teacher herself, for after all everything depends on the teachers. Are there endless applicants and finally a long waiting list when the new term begins in April? Do the parents love to linger around the kindergarten and ask questions, or the graduates to come back for a friendly visit? Perhaps it is because the kindergarten is sunny and bright or full of interesting things, but more than this it is because the teachers have won them over, old and young.

And who are our teachers? As a rule the head teacher is a graduate of Saint Agnes's or some other mission school, as well as a graduate of some mission kindergarten training school, preferably our own in Sendai. The assistants are likewise usually graduates of some mission girls' school but untrained as far as kindergarten work is concerned. The untrained assistants, who are eager to do their best, and yet totally inexperienced, form one of our most serious handicaps. Time which might be spent in visiting homes or taking advantage of many other opportunities must often be spent instead in training and explaining endless things to the perplexed new assistants who have never entered the door of a training school or dreamed that a kindergarten was much more complicated than a day nursery! Our coffers are far too empty as yet, however, to enable us to put trained assistants as well as trained head teachers in every kindergarten, nor would there be as yet enough trained teachers to go around. With our new Saint Agnes's buildings, and as a result, a splendid increase in the number of pupils, we felt keenly the need of a Kindergarten Training Department in connection with the school. This would supply our demand for teachers and provide a vocation for many a young girl graduating from Saint Agnes's for whom work with little children would make a strong appeal. The model kindergarten building is waiting next

door.\* Day after day the girls look down into the kindergarten yard and smile at the children. They are beginning to wonder now what they will do a year or so later after they graduate. We are glad to announce that the worker has been appointed to come out from home to begin The Training School.

But we are waiting in the Kyoto diocese for more than one kindergartner from America. The Japanese teachers who come to us fresh from some girls' school or mission training school are very young. Some few are assigned to our Kyoto kindergartens, but many of them must go to some small town or remote city where, in either case, there are only a handful of Christians. They miss the warmth and comradeship of the old dormitory in the mission school or of their own Christian homes. They are suddenly faced with loneliness and serious responsibilities for the first time. They are very young Christians with a very old heathenism all around them. They want to be missionaries to their own people but they hardly know how to begin. Then it is that they need leadership. Someone not only to encourage them to keep up to their high standards in even some remote kindergarten, but someone as well to help them to see the romance instead of the drudgery in missionary work.

One of the most picturesque sights in Japan in early summer is the peasant men and women with great round sedge hats busily stooping over the rice fields planting out the young rice seedlings. For a few weeks the tender rice looks as if the slightest wind would make havoc of the farmers' work, but as time goes on it has grown straight and tall and the whole countryside is green. Shall we not believe that the young faith planted in the hearts of the children in our mission kindergartens may one day have grown so strong that every city and village in Japan may be blessed by it?

## THIRTY-TWO YEARS IN CHINA

AT the close of the school year 1919-20 Steva L. Dodson retired from the principalship of Saint Mary's Hall, Shanghai, and the occasion seems a fitting time to review the thirty-two years of her work in China.

Miss Dodson went from Wytheville, Virginia, in the summer of 1888. Her life from that time on has been one of unbroken devotion to the upbuilding of Christian womanhood in China. For two years she was assistant at, and then became principal of, Saint Mary's Hall. She found forty-five girls; she left two hundred and thirty-three. She found a building to accommodate fifty pupils, which was enlarged in 1893 and superseded by the Twing Memorial in 1901. This last has also been enlarged and temporary additional buildings have been put up, but all present accommodations have long been over-crowded. The few Chinese studies and little English of thirty years ago have been changed for a full eight years' course, including history, political science, hygiene, psychology, study of comparative religions and a two years' supplementary normal course for the training of teachers.

The pupils are leaders among all Chinese girls in music and art, they are enthusiastic in athletics; and the missionary spirit kindled in the earliest days of the school has never been allowed to flag. In 1915, when for the first time girls were allowed the benefit of the Chinese Indemnity Fund, of the ten girls chosen by competitive examination, two were from Saint Mary's and one of these headed the list. The students are studying the political situation, and are earnestly preparing to take their part in the new China of the future. At the same time they are supporting mission day schools and day and night schools for the poor children in the city; they are

contributing to Church and mission needs, for the Red Cross and for Serbia, and are giving personal service as well; visiting, teaching and meeting for prayer and work. The company of graduates who are helping to strengthen the Church's life is constantly growing.

It is a review of years for which the whole Church may be thankful. Through them all Miss Dodson has kept a steadfast course. Twice she took her girls into the city for shelter in times of riot and distress. In bright days and dark she has been their friend. At need she has superintended a day school, mothered the orphanage or taught in the Training School for Bible-women. It was her earnestness that pleaded for that school in the first conference of Church workers held in Shanghai in 1894, which called forth the gift of the building from the Woman's Auxiliary.

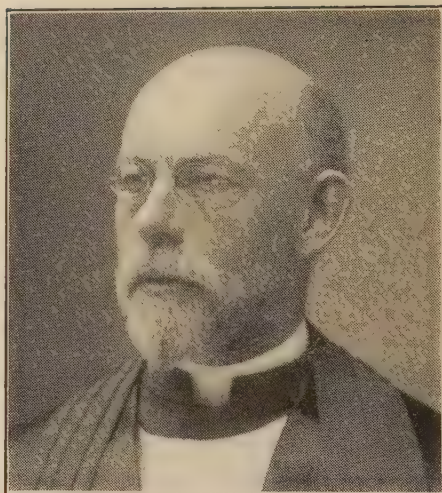
Bishop Graves has told of her untiring devotion, her rare patience and good sense, her unswerving loyalty and faithfulness, her constant standing for peace, and working for unity; Dr. Pott of her singleness of aim, her industry and perseverance; one of the Chinese clergy has noted especially her self-sacrifice and her sympathy with her girls. Such qualities are easy to enumerate; when woven into the warp and woof of thirty years spent in the upbuilding of one definite piece of work for Christ and His Church, they promise to it enduring blessing.

In seeing it pass to other hands Miss Dodson must feel that her old associates in China and her grateful and loving friends in the Church at home can show her no more true appreciation than by giving their prayers their unfailing sympathy and their support to those who are to carry on the task to which she gave so unstinted and noble a service.





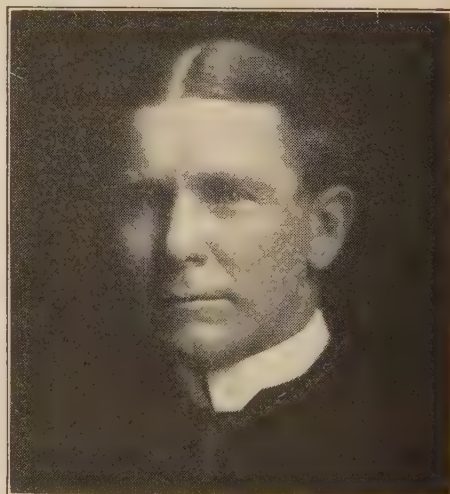
GEORGE ALLEN BEECHER, D.D.  
*Missionary Bishop of Western Nebraska*  
*Consecrated November 30, 1910*



JULIUS W. ATWOOD, D.D.  
*Missionary Bishop of Arizona*  
*Consecrated January 18, 1911*



LOUIS CHILDS SANFORD, D.D.  
*Missionary Bishop of San Joaquin*  
*Consecrated January 25, 1911*



THEODORE PAYNE THURSTON, D.D.  
*Missionary Bishop of Oklahoma*  
*Consecrated January 25, 1911*

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FORTY YEARS



A SOLITARY RANCH HOUSE ON THE NEBRASKA PRAIRIE

## FORTY YEARS

### TEN YEARS IN WESTERN NEBRASKA

*By the Reverend Henry Ives*

THE Churchmen of Western Nebraska took keen interest in the celebration of the tenth anniversary of their bishop's consecration on Saint Andrew's Day, November thirtieth, nineteen hundred and twenty. While Bishop Beecher is not a native of Nebraska, his long residence and aggressive work as a missionary priest and public-minded citizen have established him as one of her favorite sons.

When a young missionary Bishop Beecher was located at Fort Sidney, a garrison post. Here he had charge of Christ Church and served as chaplain of the 21st Infantry, U. S. A. Sunday mornings he preached to the soldiers and in the afternoon to the Indians. It is worthy of note that the paten and the chalice now being used by the congregation of Christ Church, Sidney, were presented by the Indians. The inscription upon the chalice is in Indian characters.

In connection with his work as missionary he drove two hundred and

fifty miles overland with a pony team every month to the inland missions of Camp Clark, Old Bayard, Gering, Harrisburg, Kimball and Potter. He also had missions at Lodgepole, Chappell and Julesburg, Colorado. Due to his persistent and heroic efforts he succeeded in overcoming the unwarranted prejudices which existed in the minds of many Western people against the Church: battling with the forces of nature winter and summer—encountering blizzards and heavy snows—oftentimes sleeping in schoolhouses and upon the ground when losing the trail at night and awaiting the coming of the dawn.

In eighteen ninety-five he was called to the rectorship of the Church of Our Saviour, North Platte, where he served not only the congregation of his parish but occupied the unique position of pastor of the community. While there, he and the late Colonel Cody (Buffalo Bill) became fast friends—a friendship which endured throughout the





COCHRAN HALL, KEARNEY MILITARY ACADEMY

lifetime of the famous scout and Indian fighter. It was also at North Platte that he came, in personal contact with the railroad men of every grade and it is to-day asserted that Bishop Beecher boasts more friends among the railroad men than almost any other clergyman in the United States.

In nineteen hundred and three he became rector of Saint Luke's Church, Kearney. From here he was called to become dean of Trinity Cathedral, Omaha. After twelve years of continuous work without leaving the missionary field except to represent the district at General Convention in Washington in eighteen ninety-eight, it may be truthfully said that he was acquainted personally with people in almost every town and village in the district of Western Nebraska—a pioneer in developing the mission stations throughout the western portion of Nebraska before the railroads were built.

Bishop Beecher succeeded Bishop Graves, who for twenty-one years had served the district faithfully and well. During the ten years of his administration the value of Church property has increased from approximately two hundred thousand dollars to five hun-

dred thousand; of which two hundred thousand consists of new buildings, repairs and improvements, one hundred thousand in the increase of property values. Eight churches have been built and three rectories. There are no debts upon any Church property in the missions and about five thousand upon parochial buildings. The salaries of the clergy have been increased from about one thousand dollars and rectory to fifteen hundred and rectory. Three missions have become parishes—Christ Church, Sidney, which had been a mission for thirty-five years; Saint Andrew's Church, Scottsbluff, and Saint Matthew's Church, Alliance. The work of the district is now being carried on by a staff of seventeen clergy.

A complete history of the work and experiences of Bishop Beecher would read like a volume of fiction, strange and wonderful. So truly has he served, and well, that we, his priests and people, alike can say of him as had been said of his distinguished predecessor:

No gartered lord, nor rose-encrowned peer  
Is he who sowed the Kingdom's acres here;  
Sagacious with his wisdom's goodly store,  
A father, he, no honor claiming more,  
Than here to sow with us, with us to plan  
The Church in this Democracy of Man.



A GROUP OF BUNGALOWS AT SAINT LUKE'S HOME, PHOENIX

## TEN YEARS IN ARIZONA

*By Bishop Atwood*

THE editor of THE SPIRIT OF MISSIONS has requested a brief sketch, a bird's-eye view as it were, of some of the things accomplished in an episcopate of ten years, and of present conditions in Arizona. I had been five years resident in the district as rector of Phoenix and archdeacon when I was called upon to succeed Bishop Kendrick, who had already laid firm and deep the foundations of the Church in Arizona. His policy was to plant the Church only in the important centers.

The industries are varied; agriculture and mining are the chief ones. Cotton, cattle and copper are our kings, but there are also considerable lumber interests, as the largest virgin forest within the limits of the United States is found in the White Mountain region of eastern Arizona.

The Hospital of the Good Shepherd, ministering to the twenty thou-

sand Navajos living in the northeastern part of the state, is the oldest of our institutions. It has now a plant worth thirty-five thousand dollars and is the best equipped hospital on the reservation. The work of ministering to the sick, especially those afflicted with trachoma, and the beneficent influence of the chapel, hospital and home, which correspond to a college settlement amid the slums of a large city, needs to be expanded by the establishment of a school, by enlarged hospital facilities and by more mission work among the Navajos, who do not live in villages, but are scattered over a vast territory.

These ten years have witnessed the expansion from feeble beginnings of our work among those afflicted with consumption who come in such large numbers to Arizona. Saint Luke's Home, Phoenix, with over thirty buildings, including an infirmary for





CHURCH OF THE EPIPHANY AND RECTORY, FLAGSTAFF

advanced cases whom no one else will care for, and an entertainment house used also for chapel purposes, is the most efficient and largest sanitarium in the state, and the only one in Phoenix. It has been fortunate in having from the start the efficient services of the Reverend Bertrand R. Cocks. It cares for those who pay only the actual cost and in many cases only a part of that required for their maintenance. Many men and women are at work today whose lives have been saved. It is a home as well as a sanitarium. Through its influence as a Christian hospital, unsectarian in its work and supported by people of every creed, and of no faith at all, it ministers to the souls as well as the bodies of men. It is therefore a tremendous asset in the missionary work of the diocese.

Saint Luke's in the Desert, Tucson, which has only men patients, is an offshoot of this institution. It is built on the unit rather than the bungalow system and has the devoted superintendency without salary of an able and consecrated layman, Mr. E. C. Clark.

Saint Luke's in the Mountains, among the pine hills near Prescott, is to be erected on the ten acres of land recently acquired, to care for the patients who cannot stand the extreme midsummer heat of Phoenix and Tucson. On the adjacent land will be built later holiday houses for the clergy, members of their families and other Church workers, and also for members of the Girls' Friendly Society, and other young women, and perhaps an encampment for the Boy Scouts connected with our churches.

In Phoenix, the new cathedral which will also serve as a parish church is fast approaching completion. Adjacent to this is the cathedral house, the center of diocesan and parish activities, already too small for the manifold work which the Church is doing, built like the cathedral of tufa stone in the mission style by Coolidge and Shattuck, architects of Boston. On the other side of the cathedral is the bishop's house. Together they form a most attractive group, to be completed by a deanery.

In addition to the institutions we have sought in all the principal towns



THE BISHOP'S HOUSE, PHOENIX

and cities to build churches and parish houses, and to secure rectories. In the smaller mining communities and railroad towns we have built guild houses, combining a chapel for religious services and a clubhouse for social, benevolent and educational purposes during the week.

Ten years ago the Protestant Episcopal Church Corporation of Arizona was established to hold property only to the extent of fifty thousand dollars. At the present time the value of all Church property may be estimated at five hundred thousand dollars. So much for the development of the Church along material lines.

Of the spiritual development and position of the Church it is more difficult to speak. Our clergy, few in number, with rare exceptions have been men of consecration and ability. With Archdeacon Jenkins at the head of the missionary work they have served both state and Church and have thus become the foremost citizens of the communities in which they live. In influence, although not in numbers, even though our communicants have doubled in the past decade, the Church takes the foremost position in every place where it has been

established. We have been able to reach many people not members of our communion and in some cases alienated from all forms of religious service, through the faith and life of the Church as revealed to them. We have had our problems, some of which are still unsolved. We have failed to accomplish the things of which we dream and for which we hope, but on the whole the work of a bishop has been far easier, happier and more satisfactory than was imagined ten years ago. This may be owing in part to the fact that one had no illusions or delusions in regard to it.

Arizona ten years ago was also at the beginning of a new era owing to the system of irrigation and the large development of rich copper mines throughout the state which have brought in many people of intelligence and character. Although with little wealth, they are full of the pioneer spirit and eager to do their part in the upbuilding of the newest and almost the largest of the commonwealths of this country. It is for our Church to seize hold of present and future opportunities and do its part in the building up of the Kingdom of God in Arizona.





TRINITY MEMORIAL CHURCH, LONE PINE, CALIFORNIA, AND MOUNT WHITNEY

*The little church at Lone Pine lies at the foot of the wall of snow-topped granite which separates the desert from the fertile valley. Mount Whitney, the highest peak in the United States, is called the "steeple of Trinity Church," Bishop Sanford and Mrs. Sanford are seen at the door of the church*

## TEN YEARS IN SAN JOAQUIN

*By Bishop Sanford*

TEN years is a short time in retrospect. It has been long enough to justify abundantly the wisdom of General Convention in setting apart this portion of California as a separate jurisdiction. The see city, Fresno, has grown from a town of thirty thousand to one of more than fifty thousand people, and an equal rate of increase has carried the population of the entire district beyond the half-million mark. The accession to our numbers, however, does not crowd us unduly, since, in a territory the size of the state of Pennsylvania a hundred thousand families equally distributed would each have a half a square mile to roam about in without trespassing on their neighbors.

In these ten years the material development of this area has made notable strides. New acreages planted in fruit, new rivers of gasoline, ambitious skyscrapers adorning or disfiguring the larger towns according to the point of view, great power-houses on the mountain streams, are outward and visible signs of industrial activity and guarantees of a still more active future. Perhaps no single feature is more significant of our material progress than the hundreds of miles of concrete roads which have replaced the dust and mud of a decade ago; and the taxes paid by our parishes and missions for street improvements would have financed the diocese for any one of the ten years of its existence.

It is humbling to confess that the growth of the Church has not kept pace with the advance in population. We might shelter ourselves behind a number of excuses, such as an immigration unfavorable to the Episcopal Church, the migratory instincts of the clergy, the lack of trained leaders among the laity, the insufficient back-

ing of the national Church, etc., but we do not care to urge the validity of such excuses. We prefer to state the facts frankly, admitting our failures, drawing encouragement from our few successes, praying for increased zeal and wisdom, and daring to hope that the seed may be growing secretly, and in due time, since the soil is so good, will bring forth at least thirty-fold in spite of inadequate cultivation.

There seems to be no other way of compressing the story of ten years into a few words than by offering a few figures for comparison. San Joaquin began its independent life with twelve clergy. There are now twenty-one on the list and two vacancies to be filled. Of the sixteen parishes and organized missions existing then, all but one are active and have increased in strength. Ten new missions have been organized, but three were premature and have been discontinued. The roll of organizations shows a net gain of six. Six church buildings have been consecrated, of which four are new structures and two older churches since paid for. Eight parish halls have been erected and five residences have been added to our equipment. A net gain of one new building each year must be placed to our credit. The value of church property has increased from \$127,000 to \$308,000, while the mortgage indebtedness has decreased from \$14,000 to \$7,000. Ten years ago the annual contribution for clerical salaries was \$9,000; it is now \$19,000, and missionary offerings have grown from \$600 in 1911 to \$7,000 in 1920.

An example of steady growth is afforded by Tulare County. When Bishop Kip made his first visit to the San Joaquin Valley, sixty-five years ago, he made a note of the broad



## Ten Years in San Joaquin



SAINT JOHN'S, PORTERVILLE  
*Type of parish hall in Tulare county*

Tulare plains, scorched and bare, relieved only by the dark line of trees in the river bottom, with no sign of human occupation. Fifteen years later bands of cattle had replaced the herds of antelope, and two little hamlets had been established in the desert. Today, from the hills where the first bishop of California remarked upon the nakedness of the land, one looks westward over fields of corn and alfalfa, while near at hand a wide border of orange groves has earned the name of the citrus belt. The two villages have increased to a dozen thriving towns. In 1911 the Reverend L. A. Wood was given charge of the entire county. With an automobile and a lay-reader he covered each Sunday a circuit of eighty miles and held services in the two older towns of Visalia and Tulare where congregations had already been planted, and in his two new missions at Porterville and Lindsay which seemed likely to become important centres. Today, each one of these four points has its house of worship and its own resident clergyman, and a fifth promising mission has just been inaugurated.

Quite distinct from the rest of California is the high land on the eastern slope of the Sierras. The wall of snow-topped granite separates it from the sub-tropical vegetation with which California is popularly identified. Its climate and social characteristics are those of Nevada, which it adjoins. Vast stretches of sand and alkali,

lakes of salt or soda, mountains of black lava and pumice seem to preclude any great agricultural development. One fertile valley, that of the Owens River, contains all the towns of Inyo County. No consecutive work had been done here previous to the erection of the district. Once, Bishop Nichols traveled through by stage, and occasional visits had been made by clergymen from Nevada. It remained for the Reverend A. G. Denman, who was a candidate for orders from San Joaquin, to develop its possibilities. Immediately after his ordination he took up his residence at Bishop, the largest town in Inyo County, and there he has faithfully remained. From Bishop he ministers effectively to all the country round. Two missions have been organized: at Bishop and at Lone Pine. At the latter place a memorial church has been built in which practically every family in the neighborhood is represented by some memorial gift. It is a unique building which departs, such was the courage of its builders, from the conventional lines of ecclesiastical architecture. It is the only church, as the local paper said, which has a mountain for a steeple, for directly behind it towers Mount Whitney, 14,000 feet. At Bishop a combination of church and parish hall is now being erected.

The growth of congregations and the aggregate of new missions and new buildings have not been large enough to swell a single devoted head, but the progress has been steady enough to fill us all with encouragement. The decade has been a happy one for bishop, clergy and laity, and we look forward to the privilege of praying and working together for many years to come.\*

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\* Bishop Sanford has contributed another interesting article to this issue, describing a recent pilgrimage in commemoration of Bishop Kip's first journey. (See page 21.)



KING HALL AT THE STATE UNIVERSITY, NORMAN

## TEN YEARS IN OKLAHOMA

*By Bishop Thurston*

WHEN the writer came to Eastern Oklahoma ten years ago the state presented the old story of the Church's failure to recognize a field ripe for the harvest. Bishop Brooke came with slender supply of men and means, and laid foundations under difficulties which would have broken weaker men. Thirty years ago, while we were thinking about sending workers here, the other communions had them on the ground, and many of them—Methodists, Baptists, Campbellites, Presbyterians. We came later and we have not yet caught up.

It should be borne in mind that Oklahoma is remarkably free from foreign-born citizens. There are many original Americans, some hundred and thirty thousand, and about one hundred and fifty thousand Negroes. Because of this mixture of colors. Eastern Oklahoma was early dubbed "The Land of the Red, White and Black." The White in the centre not only be-

cause he was the most numerous, but because owing to his advantages he has the greater responsibility toward the others. But we as a Church have been somewhat slow either in realizing or acting upon that responsibility. However, a long step was taken toward realizing it when in 1910 division of the state was made and a bishop chosen for Eastern Oklahoma.

Making Muskogee his home in February, 1911, the bishop found twenty-eight places where services were held regularly, though not frequently; seven clergymen, with four lay-workers to cover the field. There were two parishes—Muskogee and Tulsa—and about one thousand communicants. The population was shifting; people came to make money rapidly and to leave quickly. But fortunately some far-sighted people saw the possibilities of the undeveloped state, and they have stayed to till the land, and to dig and drill into it. So that now Okla-





SAINT ANDREW'S CHURCH, LAWTON, AS IT WAS

homa stands among the top ones in production of oil and gas and coal; while its fertile fields have made it famous for cotton, wheat and corn. This means a steadier population and therefore a more solid growth. Whereas ten years and more ago many people were "on the move" constantly, most of them, or their successors, are now permanently settled in their businesses and their homes. Unfortunately, this does not apply so fully to those who are interested in that most uncertain of commodities—oil. But even those who are temporary sojourners leave behind them evidences of their generosity.

Thus with local help, with that from the Church at large through the Missions House, and through other and more personal channels, the Church in the district of Eastern Oklahoma in its nine years of separate existence grew rapidly and, we believe, substantially. Its twenty-eight places for regular services became forty-nine; its clergy force increased seventy-five percent; and the communicants numbered not one thousand but over two thousand one hundred. And while this was be-

ing done the missionary apportionment grew from two hundred to two thousand dollars, and was always more than paid, and several times voluntarily increased. This was accomplished through the untiring efforts of the clergy, and the hearty, loyal response of the people. I have always found that where the Gospel is presented in the beauty of its simplicity as set forth in the Prayer Book, the "common people" hear and respond to it gladly.

In a compact, thickly-populated, well railroaded country like Eastern Oklahoma, the relations between bishop, presbyter and people would naturally become close, frequent and happy. It was therefore something of a shock to all of us when, in 1919, we realized that we were no longer a separate missionary district. On the death of the beloved Bishop Brooke in 1918 the presiding bishop asked the bishop of Eastern Oklahoma to take temporary charge of Oklahoma also. Unconsciously this started the thought of the reunion of the two districts. It is but repeating well-known history to speak of the actions of convocation in each of the districts in asking General Con-



SAINT ANDREW'S CHURCH, LAWTON, AS IT IS

vention to make of the state one district again. This was done in 1919, and now at the end of ten years of his episcopate, the bishop of Oklahoma can look back upon a most joyous and he hopes not entirely unfruitful ministry in this portion of God's Vineyard. He wishes he might express his appreciation in person to the many friends who have helped. The time is too short and the list of helpers too long to do so, but he does remember them all before God in his daily prayers.

And now we in Oklahoma may well look forward to years of greater usefulness and larger growth. We began our second decade of this episcopate with thirty-two clergy, six parishes, eighty-one other stations, many of them nearing self-support (at least one of them will attain that status before this article appears in print) and nearly four thousand communicants. With such a foundation, such a loyal body of people to help do the work, and such a fine, responsive citizenship to work upon—what may not Oklahoma become a few years hence. It is the hope of the bishop, supported he is sure by the Church folk, that we may

become a diocese in a reasonable time. To that end all our stations are being urged to a larger and ever larger measure of self-support; and right encouraging is the response to this appeal. I would use the remainder of my space in this issue to suggest to the readers one means I hope to develop to bring about this result. It is by a greater emphasis upon the work at our three large state educational institutions.

Before, however, coming to that thought may we be pardoned a brief digression? It would be impossible and probably unfair to attempt to name all the places where great growth has been made these past ten years. Twelve new churches have been erected, and four parish houses. A fine addition has been made to All Saints' Hospital, McAlester, to which we wish more attention might be directed. This was the first hospital in Oklahoma, and for many years the only one. It has done, and is doing, noble work. King Hall, a hostel for young women students at the state university at Norman, is another institution to which attention might well be paid by the Church at large. (A recent fire there nearly de-





ALL SAINTS' HOSPITAL, McALESTER

stroyed the old portion of the building, but happily the insurance enables us to make it nearly as good as new.) Here is a great opportunity for some one to build a permanent structure which will do good for generations.

Speaking of King Hall returns us to our final suggestion. If we would make a lasting impression on the state we must do it on the young folk in their impressionable years. We find five thousand of these young folk at our three large state educational institutions—the University at Norman, the Agricultural and Mechanical College at Stillwater, and the College for Women at Chickasha. From all over the state and outside the state these young people are for nine or ten months every year gathered within reachable distance. By strengthening our work at these strategic centers, we may strengthen it all over the state, and throughout the country, and therefore throughout the world. It is because of its great importance and its far-reaching effect that we believe the work at our state educational centers belongs not only to the local congre-

gations, but rather to the Church at large. We have a settled clergyman at Stillwater and one at Chickasha; the Reverend V. C. Griffith for many years at Norman has recently resigned because of ill health. We have the men for the places but we have few tools for them to work with. Not one of these places had adequate equipment for college work. It is therefore to the securing of this necessary equipment that we shall address ourselves these coming years. Tentative plans have been drawn for the needed buildings at all three of these places. These plans call for an outlay of some two hundred thousand dollars. It would be money well spent; and we have faith that we shall get it.

Therefore, as we look back upon the decade gone, we thank God and take courage. As we face the future we trust God more and more, and ask the Church folk all over the country to have us in their prayers and to do all they can to aid us in our determined effort to teach the coming citizens of Oklahoma of that Loving God, Who is the Way, the Truth, and the Life.

# WORK AMONG THE FOREIGN-BORN

*By the Reverend Thomas Burgess*

*Secretary, Department of Missions*

IMMIGRATION is on again full blast. So many are coming that the station at Ellis Island, Port of New York, cannot possibly accommodate them. Many ships are landing all three classes at the piers. Commissioner Wallis says 25,000,000 are seeking passage from Europe. The total number that all available ships can carry during one year is 1,300,000. The new port chaplain, Mr. Cole, has been working seven days a week.

\* \* \*

Reports are constantly coming in from various parts of the country of helpful co-operation between the Russian and Greek Orthodox parishes and our parishes, and advice is constantly asked of the office on the subject. For example, we have arranged with Saint George's Parish, New York City, regularly to lend the use of a room in its parish house to the Girls' Guild of a nearby Russian Church. The Russian Choir sang recently at the evening service of this church, as a token of their appreciation. In Western Pennsylvania, two Scoutmasters were furnished by our parishes for Russian parishes. It has just been arranged that in all New York hospitals, nurses report all cases of Orthodox patients to our chaplains, who agree to report them at once to the Russian Cathedral, or, if necessary, minister themselves. Most important of all, at the request of the dean of the Russian Seminary and the cathedral authorities, we nominated two of our own clergy as professors. Thus, since September first, the Reverend Edward J. Burlingham, of Babylon, L. I., has been teaching regularly as dean of the English work and professor of Church History; and the Reverend Elwyn H. Spear, rector of the parish in which

the seminary is located, Tenafly, N. J., as professor of American History. These two priests have enthusiastically taken hold of this important work and are greatly beloved by the Russian boys. They are putting new life into the Russian Seminary.

\* \* \*

The true solution of the problem of Americanization lies in our laymen. Our clergy are doing much. What is needed is a feasible plan by which the laymen in our ordinary parishes can reach the foreign-born, using our present parochial organizations. The primary object of our division of the Department of Missions is to stimulate and guide the ordinary parish in this work. Foreign-speaking missions and specialized work obviously can be but a drop in the bucket in reaching the many millions of foreign-born and their children. It is our ordinary parishes everywhere that must reach the people within their parish bounds. The method is very simple and practical. As mentioned before in this column, it has been worked out after much consultation with the Brotherhood of Saint Andrew, the Girls' Friendly Society, the Woman's Auxiliary and others. It is now ready. Order at once from the Educational Division the booklet *How to Reach the Foreign-Born, a Parish Programme of American Fellowship*. This tells how to begin. The complete handbook will be ready in February.

Dr. Emhardt, the field director, has been spending some of his time in Washington, keeping in touch with the Immigration Bureau and with the various foreign legations. He has just made a short trip at the request of four dioceses to the Middle West. This month he intends to visit the Far West.



# EDUCATIONAL DIVISION

## Department of Missions

William C. Sturgis, Ph.D., Secretary

PERHAPS there is no problem before the Church at present which is more important than the conservation and upbuilding of her morale. The reaction from the storm and stress of war has very naturally resulted in a swing toward doubt and pessimism. We must begin without delay to rebuild confidence in the Church and in her leaders.

Now as never before it behooves us to know our Church, past, present, and future. Christianity is the hope of the world and to sit idly, unthinkingly by is to eliminate the soul from the human clay which soon must return to the dust from whence it came. Now is the time for us to learn and apply the central lesson of the War, "that selfishness is suicidal and its wages is death; that sacrifice is divine, and the life that gives itself in service, even though it die, rises triumphant and eternal." But sacrifice without knowledge may be futile, so the avenues of information must be opened wider that all may know the common task and the common plans for performing it. In a democracy no structure is safe unless it is built on common knowledge.

This is not a time for pity, or apology, or timidity, but a time for faith and hope and redoubled energy in carrying on. Doubt and pessimism are shattering our economic and social life. The nation and the world need somebody to hold aloft the light of hope. Who can do it if not the Church? Who should do it if not the Church? We, every one of us, are the Church, and what we do is what the Church does.

How much do the people in your parish know about the Church's work? Are you making any plans to get the information in the *Survey* before them? With the variety of "Helps"

available something can be done in every parish. We have been telling what the Church wants; let us tell now what the Church is doing. After studying the *Survey* if you want to get down to fundamentals, read *The Church's Life*, by Dr. William C. Sturgis. If you want an interesting account of the actual work in one of our picturesque missionary fields, written by one who was not only a great missionary but a great explorer and writer as well, read *The Alaskan Missions of the Episcopal Church*, by Hudson Stuck, late Archdeacon of the Yukon.

Are you using lantern slides? We are having new lectures written and the old ones revised as fast as writers can be found who have the knowledge as well as the human interest touch. *The Church's Battle Line* has been revised, about half the slides being new, and new lectures on *The Southern Mountains*, *Liberia*, and *Panama* have been prepared. The Reverend Robert Keating Smith has written a lecture on the Czechs, illustrated with rare and interesting pictures collected last summer while abroad. There is also a special lecture on *The Marines in Cuba*. Reservations should be made now. In order to encourage a wider distribution the charge has been reduced to \$1.00 except in Lent, when it will be \$2.00 as heretofore. We are now prepared to furnish stereopticons of the leading makes. Write us your requirements.

Have you considered using plays or pageants to stimulate the spiritual life of your parish? We now have upwards of one hundred on hand and can supply suitable ones for almost any need. A special Easter list is just ready.

# MEETING OF THE PRESIDENT AND COUNCIL

THE President and Council met in the Church Missions House, New York, on December fifteenth. Eighteen members were present, with Bishop Gailor in the chair. In his opening address Bishop Gailor emphasized the fact that the problems before the Church called for the help of men of faith and brains.

In response to an appeal by the Federal Council of Churches, the president of the Council has sent out a letter which will be found on page 5.

The report of Bishop Garland on Work Among the Jews was heard with interest, and a request was made for further information.

An additional appropriation of \$7,000 was made to the Brotherhood of Saint Andrew, making a total of \$40,000.

An appropriation of \$1,000 was made to the Saint Barnabas Guild for Nurses.

An appropriation of \$1,000 each was made to the European churches at Rome and Geneva.

An appropriation up to \$11,000 per annum to the Army and Navy Commission was made for the year 1921, subject to the approval of the Department of Finance.

In response to a communication from the synod of Washington on special appeals, a committee was appointed to take under consideration the whole subject and bring in a report to the next meeting of the Council.

On the nomination of Bishop Gailor, Mr. George Wharton Pepper of Philadelphia was elected to fill the vacancy in the Council caused by the death of Mr. Arthur E. Newbold. Mr. Pepper has accepted his election and will serve also on the Department of Finance.

A motion was made by Mr. Pershing that the Council should hold some future meeting at a place other than New York where more time could be taken to consider the evaluation of the work. A committee was appointed to make a recommendation to the next meeting.

Among other matters acted on by the Council were the following:

**Department of Missions and Church Extension:** The following minute on Bishop Rowe's twenty-fifth anniversary was passed:

On behalf of the Church in the United States, the National Council, through its Department of Missions, sends hearty greetings to the Right Reverend Peter T. Rowe, D.D., Bishop of Alaska, upon the completion of a quarter of a century of service in the Missionary Episcopate.

Through all these years Bishop Rowe has given his best thought and strength to seek and to shepherd the scattered people of all races in his vast diocese.

He has faced innumerable dangers with a heroism born of a calm trust in God.

He has endured hardships with a spirit that has endeared him to the hardy men whose lot he shared.

He has met difficult and changing conditions with resourcefulness and patience.

He has served God and man with a heart overflowing with love.

When Bishop Rowe was consecrated in 1895 the Church had but three missions in all Alaska, Anvik, Point Hope and Tanana. Under his leadership, the chain of mission stations has been extended along the great interior rivers and on the southern coasts. Today the Alaska Mission is one of the best known of the Church's outreaching enterprises.

The Council thanks God for all Bishop Rowe has been and is to Alaska and to the whole Church and prays God's blessing upon him through the years that lie ahead.

In the matter of the completion of Saint Luke's Hospital, Tokyo, the following report was presented:



## Meeting of the President and Council

Your committee having considered the resolution offered by the Department of Missions together with other papers submitted to it and having conferred at length with the bishop of Kyoto, reports that it unanimously recommends the adoption of the following preamble and resolutions:

WHEREAS: The Board of Missions at its meeting on December 12th, 1917, adopted the following resolutions:

RESOLVED: That the Board hereby authorizes Bishop McKim and Dr. Teusler to proceed with the completion of plans of a new Saint Luke's Hospital as early as practicable in 1918, plans to be submitted to the Executive Committee for its approval. That the construction shall consist of three units built and equipped, namely for private patients, service and dispensary, or as much more as possible, at a total cost of not more than \$400,000 as outlined by Dr. Teusler, necessitating the borrowing of \$200,000 to be added to the fund already raised and underwritten, and that they be required to ascertain if a loan of \$200,000 can be satisfactorily arranged before they proceed to build as herein authorized.

FURTHER RESOLVED: That the treasurer of this corporation be and is hereby authorized to borrow a sum or sums not to exceed in the aggregate the sum of \$200,000 upon such terms and conditions as he may arrange and to give note or notes or other obligations for the same in order to carry out the provisions of the above resolution; and

WHEREAS: Because of war conditions and the patriotic service of Dr. Rudolph B. Teusler as director of the American Red Cross in Siberia from July, 1918, to July, 1920, it has been impracticable to carry out the purpose expressed in the foregoing resolution; and

WHEREAS: The request for the fulfillment of the foregoing agreement has now been renewed; and

WHEREAS: The Imperial Household and Japanese statesmen and business men have contributed \$75,000 to the Fund for the new Saint Luke's Hospital; and

WHEREAS: This \$75,000, together with other donations amounting in all to \$260,000, has been used to purchase land, which we believe on the best information obtainable to be worth today at least \$500,000, while approximately \$200,000 in addition in cash and pledges is now held in this country and Japan, making a total of \$700,000 involved in this enterprise and available for no other purpose; and

WHEREAS: It is evident from the foregoing facts that the Presiding Bishop and Council has inherited an obligation which

in all justice and fairness ought to be fulfilled without further delay therein:

RESOLVED: That Bishop McKim and Dr. Teusler be and they hereby are authorized to proceed to erect three units of the new hospital; to wit—for private patients, service and dispensary at a total cost for construction and equipment of not more than \$400,000 (of which approximately \$200,000 is already provided in cash and pledges as herein before stated), provided:

1. That until plans and specifications shall have been submitted to and approved by the Department of Missions, no contract shall be made, and with the understanding that the amount of the actual contractor's bid based on such plans, plus the cost of equipping these three units to render satisfactory service shall not exceed \$400,000.

2. That in the event of the Presiding Bishop and Council being unable to furnish funds as rapidly as the progress of the construction requires, Bishop McKim and Dr. Teusler will secure funds at such times and in such amounts as may be needed, the interest on loans so effected to be provided for by the Presiding Bishop and Council.

FURTHER RESOLVED: That since present financial and commercial conditions make the borrowing of \$200,000 in one sum difficult, the Presiding Bishop and Council, in case the foregoing conditions are agreed to, will provide \$50,000 a year for four years beginning with 1921.

FURTHER RESOLVED: That the Presiding Bishop and Council in the conviction that the speedy completion of Saint Luke's Hospital is vitally necessary to the future welfare of the Church's work in Japan commends this project to the people of the Church in the confidence that those who have already done so much to realize this great plan will renew their efforts and that many new friends will be found to co-operate with the Presiding Bishop and Council in bringing this undertaking to a successful conclusion.

FREDERICK F. REESE,  
CAMERON MANN,  
BURTON MANSFIELD.

A resolution of thanks was also passed to the council of women who have done so much toward raising funds and have pledged a total of \$100,000.

One of the most important matters before the Council was the consideration of the plan of Bishop Overs for

## Meeting of the President and Council

the development of the work in Liberia. With unbounded natural resources, Liberia is unable to raise her own foodstuffs and has to buy lumber from Spain. With an industrial school and experimental farm equipped with a sawmill, Bishop Overs thinks that many of Liberia's problems would be solved. His address before the Department of Missions was so practical and convincing that it made a deep impression and the Council passed the following resolution, subject to the approval of the Department of Finance:

**RESOLVED:** That Bishop Overs is authorized to proceed with such part of the plans outlined in his statement submitted through the Department of Missions for the reconstruction of properties and the extension of the work in Liberia, as can be provided for at the cost of \$41,600 to be distributed through the years 1921-1922 at the approximate rate of \$21,000 a year, it being understood that the amount appropriated in any year shall be allocated in consultation with the Department of Missions, as the existing circumstances may require.

**FURTHER RESOLVED:** That an appropriation of \$21,000 is hereby made to be added to the amount already appropriated for the current maintenance of the Liberian mission in the year 1921.

An appropriation in the amount of \$2,000 from the undesignated legacies of 1918 was made for the church and rectory at Anchorage, Alaska.

With regard to the use of undesignated legacies the following resolution was passed:

**RESOLVED:** That the Council approves the principle of using undesignated legacies for the purchase of land and erection of buildings in the mission field, but in view of the present financial condition of the Council, the Finance Department recommends that the treasurer be authorized to pay, as soon as possible, the debts already incurred by the Domestic and Foreign Missionary Society as well as those incurred by the Council, and to use the amount of the undesignated legacies of 1920 for this purpose.

Many memorials have been proposed to the late Archdeacon of the Yukon. On the recommendation of

the Department of Missions the Council passed the following:

**RESOLVED:** That in accordance with the recommendation of Bishop Rowe, and following the generous gifts from the residents of Fort Yukon, authorization is hereby given for the creation of a memorial in an amount of not less than \$25,000 to the late Hudson Stuck, D.D., Archdeacon of Alaska, this memorial to be known as the "Hudson Stuck Memorial Fund", the principal of the fund to be held by the Domestic and Foreign Missionary Society, and the income to be used for the support of a physician and other workers at Saint Stephen's Hospital at Fort Yukon, for so long as such help shall be needed, and thereafter, for such other work in Alaska as may be recommended by the Department of Missions.

A request from the diocese of Northern Indiana for \$6,000 to cover the debt on the building used by the Italian congregation at Gary was referred to the Committee on Priorities.

A request from Bishop Kinsolving for an appropriation of \$20,000 for the newly-opened theological seminary in Porto Alegre, Brazil, was referred to the Finance Committee.

A most interesting report was received from Mrs. Loaring Clark on the need of Church literature for the blind. Suggestions were made as to printing parts of the Book of Common Prayer in the new Braille, and the matter was referred to the Department of Finance.

Bishop Restarick, who has done such fine work for eighteen years in the Hawaiian Islands, has resigned on account of ill health. The following message of appreciation was passed by the Council:

**RESOLVED:** That the Department of Missions, having been informed of the resignation of the Bishop of Honolulu, records its gratitude for the splendid service rendered by him to the Church and the people of the Hawaiian Islands during the eighteen years of his episcopate. In 1902 he found the Church with but little unity and poorly equipped for its task. Under Bishop Restarick's leadership, the Church in Hawaii has been strengthened on all sides, property has been secured



## Meeting of the President and Council

and a diocesan spirit has been developed that insures steady progress in the future. The Department of Missions extends to the bishop its heartfelt wishes for the future.

**Department of Religious Education:** Eight new members were elected: the Reverend Drs. C. H. Boynton, H. E. W. Fosbrooke, G. A. Strong and W. G. Thayer; Dr. K. C. M. Sills, Mrs. G. P. T. Sargent and Miss Elizabeth Matthews. Mrs. Sargent was appointed on the nomination of the Woman's Auxiliary, Miss Matthews on the nomination of the Church Service League.

An appropriation was made to cover the request for a week-day school at the Church of the Mediator, Philadelphia.

**Department of Publicity:** The Executive Secretary, who had been requested at the October meeting to investigate the use of motion pictures for propaganda purposes, reported that it is possible to have films of this character and that such films are in successful use by other communions. He recommended that at least two films be procured, one depicting the history of the Church in America, the

other illustrating the missionary, educational and social service work of the Church, and that these films be exhibited throughout the Church under the direction of the Educational Division of the Department of Missions. The report was favorably received and authority given to carry out the project.

**Department of the Nation-Wide Campaign:** The Executive Secretary made an informal report. Out of four thousand requests for information sent to the clergy, five hundred cards have been returned. Of these 32% reported advance and 45% reported that their parishes were holding about where they were. His positive conviction was that on the whole there had been advance as the contributions this year were greatly in advance of last year.

**Department of Finance:** The report of the treasurer showed the income from all sources (except legacies) for the eleven months to December first to be \$2,435,649.61. The legacies for the same period amounted to \$71,990.09, of which \$44,264.58 were undesignated.

## MEETINGS OF THE DEPARTMENTS

AT the meetings of the various departments preceding the Council meeting, besides many routine matters, the following were considered:

**Department of Missions:** The Executive Secretary introduced the newly-elected assistant secretary, the Reverend Artley B. Parson. The report of the Executive Secretary began with some items of good news. The price of silver in China is falling. If the present rate of exchange continues it will mean a saving of about \$240,000 in the expenses of the China mission during the coming year. The Church Periodical Club has given \$500 to purchase books for the libraries of Saint Paul's College, Tokyo, and Saint Agnes's School, Kyoto, for

which a message of thanks and appreciation was voted to the club. The Reverend George L. Paine of New Haven and his sister, who some time ago gave \$10,000 to build a church in China, have made a further gift of \$6,000 for a missionaries' residence.

Bishop McCornick having notified the department that after January first, 1921, the diocese of Western Michigan will relinquish the grant of \$2,000 made to it for missionary purposes, the department passed the following:

**RESOLVED:** That the Department of Missions gratefully accepts the assurance, congratulates the bishop and the diocese upon this evidence of diocesan strength and extends to the bishop and the diocese its good wishes for the future.

## Meeting of the President and Council

It was announced that Bishop Overs had made arrangements whereby the suffragan bishop-elect of Liberia may be consecrated in that country.

A resolution expressing the sense of loss in the death of Archdeacon Stuck was received from the Home Missions Council.

Appointments were made as follows: Alaska: Miss Barbara Gunz, nurse; the Reverend Charles E. Rice. Kyoto: Miss Helen J. Disbrow, teacher. Liberia: Miss Lois M. Ford, nurse. Porto Rico: Mrs. Gwendolin Pocock, nurse. Shanghai: Miss Isabel A. Gold, secretary to Dr. Pott, President Saint John's University; Miss Josephine L. Hutchison, teacher; Mr. Ellis Nimmo Tucker, teacher.

Resignations were received from Miss E. Spencer and Miss A. Hewitt,

Anking; the Reverend Leopold Kroll, Honolulu; Mrs. M. L. Allen, The Philippines.

### Department of Religious Education:

The Executive Secretary reported a conference of educational leaders from twenty-five dioceses. A programme drawn up at this meeting will be found on page 56. A request has been received from the Province of the Northwest for appropriation of \$10,000 to support college chaplains. The secretary in charge of work in colleges was requested to make a survey before action was taken.

### Department of Christian Social Service:

In the matter of the standardization of Church hospitals, it was recommended that the Executive Secretary bring the matter to the attention of the National Conference to be held in Milwaukee, June 19-21.

## NEWS AND NOTES

FULLY thirty million people in north China are facing starvation. The famine area is included within the provinces of Honan, Shantung and Chihli. In this region there has been a general failure of crops owing to lack of rain. Only two inches of rain have fallen in fourteen months. The American Church has no missions in the stricken provinces. The work of the Anglican Communion in this region is carried on by the Society of the Propagation of the Gospel and by the Church of England in Canada. The missionaries of the S. P. G. have appealed to our mission for help in meeting the situation. Bishop Graves has asked the American Church to give quickly at least \$1,000 to help our English fellow-workers to relieve the distress of some of the Chinese Christians. It is possible to buy food in Manchuria just to the north of the famine area. The Department of Missions of the Presiding Bishop and Council will take pleasure in forwarding gifts for

Bishop Graves. Ten dollars will tide a family over the period until the next harvest.



THE *S. S. Philadelphia*, which left New York November 17th for Porto Rico, was damaged by a fire at sea and all registered mail and second-class matter, together with part of the ordinary first-class mail, were destroyed. Any who wrote to members of the mission staff by this boat would do well to forward duplicates.



THE flag which is run out at the Church Missions House on national holidays is entirely worn out. The superintendent of the building feels it would be disgraceful to hang it out again. There are no missionary funds available to replace it, so we commend this need to the attention of patriotic-minded Church folk who may have a flag about eight by twelve feet which they would like to see used in this way.





FOR the first time in sixty-six years the diocese of New York is without a bishop. The sudden death on December 20th of Bishop Burch brought out expressions of sympathy from men of differing creeds and in all walks of life. The funeral service on December 23rd in the cathedral of Saint John the Divine was attended by the governor of New York with eleven members of his staff, and the mayor of the city. In the long procession headed by the choir were two hundred and eighty clergymen and eleven bishops. Four dignitaries of the Greek and Russian Churches, with their chaplains, were present and had place in the procession. The opening sentences were read by Bishop Burgess of Long Island. Bishops Brent of Western New York, Rhinelander of Pennsylvania, Talbot of Bethlehem and Lines of Newark, also took part in the service, Bishop Gailor pronouncing the Benediction. Interment was made in the crypt beneath the cathedral. Bishop Lloyd has consented to take the place of Bishop Burch until a successor can be elected and consecrated.

IN response to a demand for the photograph of Bishop Rowe in trail costume, which appeared on the cover of the November issue of *THE SPIRIT OF MISSIONS*, we have had some copies struck off. They are the same size as the cover but are without lettering so that they are suitable for framing. The price is forty cents, postpaid. Address *THE SPIRIT OF MISSIONS*, 281 Fourth Avenue, New York, N. Y.

❖

WE regret to announce the death of Miss Ethel H. Correll, for twelve years a member of our Tokyo mission. Miss Correll was a daughter of the Reverend Dr. Irvine H. Correll of Kyoto. She was supported by the United Thank Offering of the Woman's Auxiliary and was one of the staff of the Training School for Bible Women at Sendai. In consequence of the unsanitary condition of the school, both Deaconess Ranson and Miss Correll fell ill with typhoid fever. They were removed to Saint Luke's Hospital, but in spite of the expert care which they received there Miss Correll died after three weeks of suffering. The sympathy of the Church will go out to her family and friends.

❖

A TOKYO paper, in giving an account of the fire which destroyed the large hall in which the meetings of the World's Sunday-school Convention were to have been held, says that the delegates to the convention were unanimous in giving particular praise to one of our missionaries, Miss Caroline Schereschewsky, daughter of the late Bishop Schereschewsky, for her coolness during the fire. It is said her heroism prevented a disastrous stampede. She spoke commandingly in Japanese and English and secured an orderly retirement of the crowd regardless of risk to herself. Several persons, including some Americans, were knocked down and walked over during the rush for the exits, but were not badly hurt.

## OUR LETTER BOX

*Intimate and Informal Messages from the Field*

So many Church folk in all parts of the country have followed the late Archdeacon Stuck's work with deep appreciation and keen interest that we are taking the liberty of sharing with them part of a personal letter, written under date of October 27th, from Dr. Grafton Burke, our missionary physician in charge of Saint Stephen's Hospital, Fort Yukon, Alaska.

Dr. Burke as a boy sang in the choir of the cathedral in Dallas when Archdeacon Stuck was dean, and later went to the University of the South, of which the archdeacon was also an alumnus. Following the archdeacon to Alaska he has been in charge of the medical work at Fort Yukon since 1908. Ever since going to Fort Yukon the archdeacon has made his home with Dr. and Mrs. Burke, who for many years have been a son and daughter to him.

**T**WO weeks have passed since our Archdeacon was called, and it seems only now possible to enter his room, sit at his desk, look at his books, write on his stationery, and remain strong—strong enough to pursue the work for which he exhibited such energy and wielded such influence.

I had been for two weeks some hundred-odd miles up the Yukon for our winter's meat, as health in Fort Yukon was better than it had ever been, when a telegram from Mrs. Burke to Circle, and thence by launch, brought me home in a hurry. It seems that shortly after my departure the Archdeacon caught a cold while conducting service in a chilly church, and that bronchitis developed, followed by excruciating pain in the right shoulder, which had hitherto given no trouble. Then Mrs. White (formerly Miss Lizzie J. Woods) suddenly succumbed to pneumonia, and a native had died, and the hospital had filled to capacity with women and children.

When I walked to the Archdeacon's bedside after my short absence, I was shocked by his pale and drawn face. He said he had suffered dreadfully, and seemed greatly depressed on informing me that he was no longer able to read. Then he spoke of Mrs. White's death. He asked that we

have prayers, and as he lay he said a prayer followed by responses, after which I led in the Lord's Prayer.

I found Mrs. Burke had been up nights with him, and that she had been nobly assisted by Miss Dalziel and Miss Callahan, in never leaving him alone. Miss Gunz had also been great in her attention, coming daily from the many irksome duties of the hospital.

The next morning while the Archdeacon was resting quietly and was rational and I was by his side, he said, "I want you to help me make plans. I had better take the last boat out." Of course I replied that he was in too much pain to think of traveling, and that as we treated the shoulder and relieved the pain we could see about taking the boat after it came in sight, for it was not due for a week. The slush ice then running in the Yukon grew thicker hourly, and the ice along the water's edge broadened, and the Yukon groaned and groaned night and day until all navigation was at an end and there were no more boats.

The next day, in the evening, he had a rational period, when the kindly and thoughtful Indians, Jonas the second chief and David, called. The Archdeacon asked us to have prayers with him. He prayed, though it was only a few words we could understand. After a short interval he said, "If it is God's will that I go, then I am ready to go; I think my usefulness is served—my work is done."

His cough had now become very harassing and weakening. His temperature was high, ranging between 103 and 105, and on the day of his death it was 107 lacking a fifth.

He died at four in the afternoon on the 11th October, one month before his fifty-eighth birthday. Mr. White



made a nice coffin and lined it with silk. He was buried in his vestments. On the following day, with every native and white here in our little church, the bell was tolled at four o'clock. The sky was dark with snow clouds, the atmosphere hazy, there was a light fall of snow and the Yukon was groaning and grinding the slush ice. I conducted the burial service. . . . One English hymn was sung, then one in the native. At the proper time I announced that the Native Council would bear the body on their shoulders to the last resting place, and I preceded in my vestments, the entire congregation following to the native graveyard back of the church, where he had asked to be buried.

The natives had swept clean a ten-foot trail through the snow from the church across the woods to the grave. The ladies made two beautiful spruce wreaths, and Mrs. Burke made a pretty cross of red geranium blossoms, which happened this summer to grow in profusion in the house. Yesterday, when I was at the grave, these flowers, though frozen stiff, were still bright.

The day after the funeral the natives held a meeting at which they selected one of their number to read the native service and to assist me in carrying on the work he had planned to do here. This spirit appreciative of his great labors deeply touched me. At the same meeting the men made plans for a memorial, and the women decided to make as theirs a set of green beaded altar hangings.

Even the smallest child here speaks of him almost daily. One little fellow said yesterday when he refused to come in the house, "I lost my partner, —I don't have anybody tell me open my mouth for piece of candy and play with me,—I don't like mission now because no more Archdeacon!" He will be mourned by the natives all over Alaska, for they loved him dearly, and they were always looking forward to his visits.

## A REMINISCENCE

MRS. WHITE, of whose death Dr. Burke makes passing mention in the preceding letter, was one of the best known of our Alaskan missionaries a decade ago. Going out in 1902, she was at first associated with Miss Farthing at Circle City. In 1906 Archdeacon Stuck, who had left on one of his long winter trips, sent back word of an outbreak of diphtheria. Miss Woods left at once and spent the Christmas holidays in fighting the epidemic. In writing about it to THE SPIRIT OF MISSIONS the archdeacon said: "The Alaskan mission is blessed in having such women. . . . No one ever goes to Miss Woods for help or advice in vain. God bless her and reward her in His Kingdom!"

## MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

It is hoped that, so far as possible, provision will be made for the travel expenses of speakers.

The secretaries of the Department of Missions are always ready, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York City.

When no address is given, requests for the services of the speakers should be addressed to Dr. John W. Wood, 281 Fourth Avenue, New York City.

### ALASKA

The Reverend Guy H. Madara.  
The Reverend E. P. Ziegler.  
Miss Alice Wright.

### CHINA

The Reverend F. L. H. Pott, D.D.  
Mrs. F. L. H. Pott.  
Miss Olive Pott.

### JAPAN

Bishop Tucker.  
Miss Marietta Ambler.  
The Reverend P. K. Goto.  
The Reverend A. W. Cooke, Ph.D.  
The Reverend W. J. Cuthbert.  
Prof. F. M. Pedersen.  
Miss Neely.

### PANAMA

Bishop Morris.

# THE DEPARTMENT OF RELIGIOUS EDUCATION

WILLIAM E. GARDNER, D. D., EXECUTIVE SECRETARY

## DIOCESAN EDUCATIONAL LEADERS MEET IN NEW YORK

**T**WENTY-FIVE representatives of diocesan boards or newly formed departments of education met in New York on December seventh. They were called together by the executive secretary to discuss and formulate a list of activities for a diocesan board that would speed up the educational work in the Church during these critical days.

Those attending the meeting were as follows:

**Province of New England:** Prof. W. R. Whitehorn (Maine), Rev. J. W. Suter, Jr. (Mass.), Rev. Wm. Pressy (R. I.), Rev. F. B. Leach (Vt.).

**Province of New York and New Jersey:** Miss E. Harrison (L. I.), Rev. G. Farrell (Newark), Rev. C. S. Lewis (N. J.), Rev. G. F. Taylor (N. Y.), Rev. J. W. D. Cooper (W. N. Y.).

**Province of Washington:** Rev. W. Porkess (Pitts.), Rev. T. S. Cline (Penn.), Rev. T. G. Hill (Dela.), Rev. Wm. L. DeVries, Ph.D. (Wash.), Rev. W. E. VanDyke (Erie), Rev. B. R. Roller (W. Va.), Miss J. Millikin (Md.).

**Province of Mid-West:** Dr. C. M. Andrews (Chicago), Rev. C. Gray (Fond du Lac), Rev. E. A. Powell (So. Ohio), Rev. G. P. T. Sargent (W. Mich.), Miss M. L. Cook (So. Ohio), Rev. Wm. Burrows (Ind.), Rev. W. L. Torrance (Mich.), Rev. R. S. Chalmers (Ohio).

**Province of Sewanee:** Rev. G. L. Tucker (La.).

**From Departments of National Council:** Rev. W. E. Gardner, Rev. Chas. H. Boynton, Rev. G. A. Strong,

Rev. Lester Bradner, Mr. E. Sargent, Miss F. Withers, Miss G. Lindley, Miss E. Tillotson, Mr. E. Piper.

The *Programme of a Diocesan Board or Department of Religious Education* was adopted and is found at the end of this article. The conference voted that this programme be presented to the Department of Religious Education for ratification and then be sent to provincial and diocesan educational authorities asking them, if possible, at their next meeting, to receive and ratify it and present it to the various educational authorities within the dioceses.

The loss in the enrollment of the Church Schools was discussed and a special committee consisting of Canon Lewis of New Jersey, Canon Farrell of Newark, the Reverend John W. Suter, Jr., of Massachusetts and Mr. Edward Sargent of the office of the Department of Religious Education was appointed with power to secure statistics for the year 1920, compare them with other years and report the same to the Church. Among other topics discussed during the day were the educational influences of pageantry and drama and the place they should have in the programme; also the importance of investigating the motion pictures and recommending methods of using films in religious education.

The conference voted to meet annually and that the next meeting should take place the last of May or the first of June.

The programme adopted by the conference for recommendation to the dioceses is as follows:



## The Department of Religious Education

### PROGRAMME OF A DIOCESAN BOARD OR DEPARTMENT OF RELIGIOUS EDUCATION

**L**IST of possible and profitable activities of a diocesan Board or Department of Religious Education, compiled December 7, 1920, at a conference of diocesan leaders from twenty-five dioceses.

Purpose: To encourage such uniformity of planning and organization in the diocese as will aid in the providing of literature and the training of salaried and volunteer workers, and speed up progress in educational work.

The programme has six main divisions:

- I. The Provision of an Adequate Organization.
- II. The Church School.
- III. Provision for Religious Education for Students Away From Home.
- IV. Recruiting and Training for Life Work in the Church.
- V. Religious Training of Adults.
- VI. Definite Programme for Extension.

Under each one of these divisions the following detailed work is commended:

#### I. Adequate Organization.

1. Standing committees:
  - (1) Church School;
  - (2) Church School Service League;
  - (3) Provision for religious education for students away from home;
  - (4) Recruiting and training for life work in the Church;
  - (5) Religious training of adults;
  - (6) Teacher training;
  - (7) Statistics.
2. Diocesan administrator, or field workers, on salary, for whole or part time with necessary office and traveling expenses.
3. District organizations:
  - (1) To co-operate with the administrator or standing committees in executing the educational programme of the diocese;
  - (2) To assemble the teachers of the diocese for training and to acquaint them with the educational programme of the diocese;
  - (3) To develop fellowship and an *esprit de corps* among the teachers.
4. Parish organizations:

Parochial board or department of education.

#### II. The Church School.

1. Effective organization:
  - (1) Executive staff (superintendent, secretary, etc.);
  - (2) A graded system:
    - (a) Departments,
    - (b) Grades;
  - (3) A forty minute instruction period;
  - (4) Examinations, promotions, graduation;
  - (5) Regularity of attendance;
  - (6) Systematic records and statistics;
  - (7) Regular meetings of officers and teachers.

## The Department of Religious Education

### 2. Application of principles of Christian nurture:

#### (1) Information:

A schedule of studies concerning the Bible and the Church;

#### (2) Memory:

A schedule of memory drills and catechetical instruction;

#### (3) Church loyalty:

A schedule of teaching and observances for developing loyalty to the Church.

#### (4) Devotional life:

(a) Regular attendance upon Church worship,

(b) Regular Communion,

(c) Personal and family prayer.

#### (5) Christian Service:

Church School Service League.

### 3. Teacher Training.

### 4. Co-operation with the Home:

(1) Parent-teachers' meeting;

(2) Home department;

(3) Little Helpers (Font Roll);

(4) Instruction by correspondence, etc.

### 5. Week-day instruction and co-operation with the public schools.

## III. Provision for Religious Education for Students Away From Home.

1. For pupils in Church boarding schools or other preparatory schools within the diocese.

2. For students in colleges and universities and other educational institutions within the diocese.

3. For members of the diocese temporarily absent while attending educational institutions outside the diocese.

## IV. Recruiting and Training for Life Work in the Church.

By conferences, suppers and personal interviews:

(1) Recruit the ministry;

(2) Present the challenge of Church work to boys and girls of high school age;

(3) Present the vocational ideal.

## V. Religious Training of Adults.

1. Summer schools and conferences.

2. Classes and lectures.

3. Lantern slides and lectures.

4. Reading courses.

## VI. Definite Programme for Extension.

1. Church School in every parish and mission of the diocese.

2. Church School or religious education in every community and rural district.

3. Session of primary department in homes or halls in remote parts of the parish.

4. Religious education of children of foreign-born parents.

5. Annual recruiting campaign for new members of the Church School.



## WHO WILL TAKE OUR PLACES?

THE discovery and training of the clergy, parish visitors, deaconesses, Church school teachers and all the leaders of the Church have been brought forcibly before us by the Nation-Wide Campaign. In many parishes boys and girls have attended Life Work Conferences and signed cards signifying their desire to consider service of the Church as life work.

Many things were learned from these conferences. Most important was the realization that to recruit and train future workers of the Church required a carefully constructed organization which would, by training and experience, learn how to create enthusiasm for Church work in large numbers of young people and then how to select and guide through the process of training those most fitted for permanent service.

This organization is now in the process of construction. The Reverend George Alexander Strong is the chairman of the commission on Vocation and Recruiting of Young People (boys and girls of 'teen age); the Reverend Christopher P. Sparling, 3238 O St. N. W., Washington, D. C., is the secretary of the commission. This commission held an important meeting early in December at which it determined upon the purpose and plan of its work.

The purpose of the commission is to secure the presentation of the call to definite Christian service as a part of parish membership or as a life work to the boys and girls of the Church within the 'teen age.

The general plan of the commission is to encourage provincial, diocesan and local initiative and responsibility for all vocational and recruiting work, and for the present to restrict its own efforts to the suggestion and recommendation of methods, to the providing of useful literature and material

and lists of approved speakers, and to establishing a point of contact for local workers with these general agencies of the Church concerned with vocational problems in colleges, professional and training schools and among young people beyond the 'teen age.

The commission will promote the formation of committees on vocation and recruiting by provinces, dioceses and districts under their respective Boards of Religious Education and will be ready to advise with such committees as to the holding of Life Work Conferences and other means of recruiting.

The commission will co-operate with the Church School Service League and with other agencies engaged in presenting the call to Christian service as widely as possible to children and young people.

The commission will maintain relations with the Department secretaries for college work among men and women, with the commission on Recruiting the Ministry, and with the recruiting secretary of the Woman's Auxiliary, etc., in order to act as a clearing house for referring young people interested in Christian life work to the attention and care of college pastors, student inquirers and other advanced agencies.

The commission has now in the press a pamphlet on *How to Conduct Life Work Conferences*. After a wide experience of two years in these conferences it is able to describe with great directness the committees and methods that should be employed to advertise and prepare for these conferences. The pamphlet also describes the type of programme best suited to different groups of boys and girls. It goes into detail on the things that ought and ought not to be done.

This pamphlet may be secured by writing to the Department of Religious Education.

## THE DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

THE REVEREND CHARLES N. LATHROP, EXECUTIVE SECRETARY

The appeal of our Department of Christian Social Service this month is particularly to the women of the Church. There are few things more touching and more startling than the condition that this article of Mrs. Buell shows. I have had a great many letters from women from all parts of the country asking for suggestions for social service work. Here is the answer: The only way to succeed in getting legislation enacted is to develop public opinion. Is it then too much to ask that those who read this article will help the movement? All that is asked is that you discuss it. The meetings of the women in the Auxiliary give this opportunity. But this is only one of many opportunities. There is the woman next door, or the circle that you meet at the women's club. Now that women have the vote they have a great responsibility in developing public opinion.

The Sheppard-Towner Bill has been very carefully considered in all its features by the legislative committee of the diocese of New York. This committee, composed of the Hon. George W. Wickersham, the Hon. John A. Kingsbury, Mr. Charles C. Burlingham, Mr. W. M. Chadbourne, Mr. Lawson Purdy and Mr. George H. Bell, unanimously endorse the bill.

As this article goes to press word comes from Washington that the bill has passed the Senate and is now before the Committee of the House of Representatives. Would you be willing to write your representative in favor of the bill? In the event of its passage there will be a great work for the women of our country in using their influence to compel the individual states to meet their requirements and to make its provisions operative by action in their own legislatures.

Mrs. Buell, who has kindly contributed this article, is in charge of the Law Reporting Service of the National Young Women's Christian Association.

CHARLES N. LATHROP.

## MOTHERS AND BABIES

*By Alice Standish Buell*

AS we look around us we see people on every hand, living together in normal family life. As a part of this continuous life all about us which is carrying itself forward ceaselessly and with apparently little effort, we accept our own presence and that of others quite unquestioningly. We very seldom stop to consider that for every one of these many persons a mother has suffered and a father has watched anxiously and helplessly by her side.

We forget too that the picture of life as we see it is quite incomplete. We are likely to overlook the waste there has been to build up what we have. We overlook those great numbers of

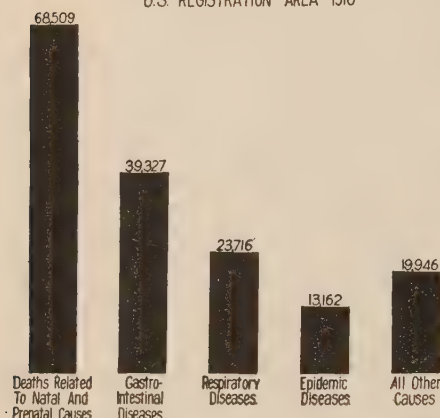
women who have sacrificed their lives in the cause of motherhood, the even greater numbers whose bodies have been left sick and weakened, the numbers of babies who never drew one tiny breath, the others who lived but for a few days or months. The gigantic costliness of the production of human life has been overlooked in the past and is just beginning to be appreciated.

The United States loses over 23,000 mothers yearly in childbirth. Over 250,000 babies under one year of age die annually, or one in every ten. We have very nearly the highest maternal death rate of any of the principal countries of the world, Spain alone having



# DEATHS UNDER ONE YEAR OF AGE, GROUPED BY CAUSES

U.S. REGISTRATION AREA-1916



In 1916 more children died from conditions related to the health and care of the mother than from bad care, bad feeding, or infectious diseases.

CHILDREN'S BUREAU, U. S. DEPARTMENT OF LABOR.

a greater one. In 1917 the average death rate for 100,000 population in the death registration area of the United States from diseases caused by pregnancy and confinement was 16.6. Sweden leads all of the countries with a rate of less than six deaths for 100,000 population. Then come the other countries arranged according to the lowness of their rates. Netherlands, Norway, Italy, France, England and Wales, Prussia, New Zealand, Japan, Ireland, Hungary, Switzerland, Australia, Scotland, the United States, Spain\*. In our infant death rate we fare slightly better with a position of eleventh among the leading countries. New Zealand loses fewer babies than any other country with a rate of less than fifty in every 1,000 births. Then come Australia, Norway, Denmark, Sweden, Switzerland, Ireland, Netherlands, England and Wales, and Scotland, until we reach our own United States with a rate of over 100 in every 1,000 births, or one in every ten. On beyond we have Finland, France, Italy, Spain, Germany, Japan, Austria, Chile and Hungary.\*\*

Two questions immediately come to us on learning these facts: first, what are the causes for this condition in our country today, and second, what can the remedy be?

Doctor Grace L. Meigs of the Children's Bureau at Washington, in her study *Maternal Mortality from all Conditions Connected with Childbirth*, concludes that the answer to the first question is the lack of skilled care before and after the birth of the child and at confinement. That such skilled attention is not secured she accounts for in two ways, "first, general ignorance of the dangers connected with childbirth and the need of skilled care and proper hygiene in order to prevent them; second, such difficulties related to the provision of proper obstetrical care as are characteristic of conditions in this country."

The fact that nearly one-half of the deaths of infants under one year of age occur within the first six weeks of life establishes the close relationship of the welfare of the young baby to the prenatal and postnatal condition of the mother and her care at the time of confinement. This need for prenatal care is further illustrated by the fact that it is exceedingly rare to have serious complications at the time of confinement which have not given danger signals during the prenatal period.

Even for most of those who do appreciate the value of a doctor's advice and care during the months of pregnancy, of skilled attention during confinement, and of proper supervision during the postnatal period, its procurement may be difficult. In the rural sections, in which three-fifths of the babies are born, motherhood is attended with the greatest of hardships. Sufficient numbers of doctors, nurses and hospitals are lacking over great areas, or, if present at all, are inadequate to meet the need. In one

\*These figures are for the years 1911 to 1915.

\*\*These figures are for the latest available years up to 1918.

## Department of Christian Social Service

area of 5,500 square miles in which a study of maternal and infant welfare was made in 1917 under the direction of the Children's Bureau, certain facts characteristic of rural localities stood out. In this district, larger than the state of Connecticut, with 475 mothers who had had babies during the five years preceding the study, there was no hospital and only three registered physicians. What did this mean to these mothers and babies? The printed survey tells the story:

"A young mother who was confined before she expected it found herself absolutely alone at childbirth and for two days after. The father, who had gone on business to the railroad a few days earlier, had arranged for a neighbor to stay with his wife. At the last minute the neighbor was unable to come, and the mother, having no one to help her, to give her nursing care, or to do her housework, had to care for herself and the baby, and get what little food she ate for two days, at the end of which the husband returned and summoned a neighbor. This experience, which would have been terrifying at any time, was especially hard because the mother, who was only nineteen years old, was having her first baby. Fortunately she suffered no permanent ill effects, but she was weak for about six months after childbirth and did practically no work during that time.

"Another mother was all alone when her first baby was born. Her husband left at noon to go for a physician, but was lost in a storm and did not get back until six o'clock the next morning. This was in March. The baby was born at nine in the evening. She was alone through the night, the fire went out, and she had no food. She was obliged to get out of bed in the cold room to get more coverings."

The following were common remarks heard from women:

"We had planned to have a physician, but the snow was so bad it was impossible to send for him." "We were

all packed ready to go to the city for the confinement, but storms came up, and the creek was so high we couldn't get away." "My husband rode horseback twelve miles in a bad snowstorm for the doctor, but he was away." "We intended to go to the city, but the baby came a few days before we expected him." "We couldn't get away on time, because all the autos in the neighborhood were being used for sheepshearing."

Of the 463 mothers interviewed, 104 left the area for childbirth; of the 359 who remained, only 129 were attended by a physician. In other words, according to the report of the investigator, "almost two-thirds of these mothers had to meet the ordeal of childbirth without competent medical care."

Coupled with this lack of the services necessary to safeguard maternal and infant health is the costliness of securing what aids there are. The cost prevents many women from having them. This is, of course, accentuated in the country where the expense of travel has to be added.

We see then that for one reason or another a large proportion of the mothers of the United States receive inadequate care during the prenatal and postnatal periods and at the time of confinement, with the result that we are constantly sacrificing to sickness and death countless numbers of women and children. What is to be the remedy for this? How is this potential life and strength to be conserved?

First, by making available to every woman the opportunity to secure the best of medical and nursing care at this time when she most needs it, reducing to a minimum the unavoidable instances where it cannot be obtained; and second, by increasing through educational channels an appreciation of the importance of such care and the desire to secure it.

In some sections of the country such a programme has been carried forward by the efforts of interested groups, as

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in New York City, by the Maternity Center Association and the Visiting Nurses' Association, and many plans for visiting nurses put in operation by boards of health in various states and local places. These experiments have produced results which have shown conclusively that maternal and infant welfare responds quickly and surely to scientific treatment. An analysis of the 20,000 cases recorded by the Maternity Center Association of New York City shows that the mortality rate is one-third to one-half as high for babies and mothers as in the country at large. The efforts of other experiments have shown much the same results.

These attempts are very limited in their scope and serve more as examples of what may be accomplished than as final achievements in themselves. They reach a pitifully small number of cases as compared with the need of the country as a whole. *Something must be offered of national breadth, a scheme that will embrace all the families in small and large places alike, in the cities and in the open country.*

Before the United States Congress in its present session is a bill which will make this possible. It is the Shepard-Towner Bill, H.10925 and S.3259, better known as the *Maternity and Infancy Bill*. It provides, according to its title, for "the public protection of maternity and infancy by a method of cooperation between the government of the United States and the several states." More in detail, it will create a Federal Board of Maternal and Infant Hygiene to administer the act and to make studies, investigations and reports. It will be composed of the Secretary of Labor as chairman, chief of the Children's Bureau as executive officer, the Surgeon General of the United States Public Health Service, and the United States Commissioner of Education. In addition to an initial \$10,000 to each state, \$2,000,000 will be apportioned among the various states on a dollar-for-dollar co-operative basis, for

the promotion of work in maternity and infant hygiene. This work, according to the wording of the measure, shall consist of "instruction in the hygiene of maternity and infancy through public health nurses, consultation centers, and other suitable methods, and the provision of medical and nursing care for mothers and infants at home or at a hospital when necessary, especially in remote areas; and this work shall be carried on in such manner as may be mutually agreed upon by the Federal Board and any state receiving the benefits of this Act."

The local administration of the act and drawing up of plans of work will rest with the state Boards of Health where they have a department of Child Hygiene or Child Welfare, or with state Boards of Maternal and Infant Hygiene, which must be created if they do not already exist.

There should be no further delay in making this splendid measure a law. It has been awaiting favorable action since its first introduction in Congress in 1918. Last June it was reported from committee in the Senate and in this present session should receive the same action in the House of Representatives and then be voted upon by both branches. Every additional day of delay brings with it a costly and needless waste of human life.

Women have waited long for state and national recognition of many problems related to the welfare of human life. With their recent enfranchisement their voice may now be counted as a determining factor. The *Maternity and Infancy Bill* offers an incomparable opportunity for women to help. The appeal for its passage comes from the mothers and babies whose protection it will assure. Will we heed this appeal?

Shall this country of ours continue to lag behind others in the treatment it accords its mothers and babies? Shall we go on allowing thousands of mother and baby lives to be lost yearly?



# THE NATION-WIDE CAMPAIGN

WILLIAM H. MILTON, D.D., EXECUTIVE SECRETARY

## SOME OBSERVATIONS

IN the past four months the general secretaries of the Nation-Wide Campaign Department have completely covered the Church from Coast to Coast. As a result of their experiences and impressions, we give below certain observations culled from their reports to the office:

"No educational programme for a campaign would have made the slightest difference. The only educational programme was the Campaign itself. The same people who criticise the Campaign would criticise the programme. It is not education that the Church needs. It is faith—the opening of the eyes of those who are blind. I have stood before men and seen the eye of faith begin to open to the beauties of the Campaign. And it was not when you were presenting proofs that appeal to reason, but it was when you pleaded for the power of God to open the eye of faith. I have seen the eye begin to brighten and the face take on a new glow and knew that the heart within had grasped the vision. Some men have seen it from the beginning. The faith of others is slow.

"I am thoroughly convinced that the Nation-Wide Campaign is the greatest need in the Church. I have been amazed at the number of men who have not caught the vision; men to whom the Nation-Wide Campaign was nothing more than one of many systems to accomplish a passing result. They do not seem to realize that it is the Church *alive to Her task*, a Church meeting Her responsibilities with a *united front*. And the Church having in some sections

brought about this result by using certain external methods now asks everybody to unite in bringing about the same results everywhere by using the same methods."

"(1) Generally speaking, the plans for organizing and educating the people as we have recommended have not been carried out by the clergy in the parishes in a thorough way. In many cases, especially in the large cities, it has been done, if at all, in a very unbusinesslike manner.

"Of course there are many exceptions to this rule, but I think the above is still the rule. In general the improvement in method over the practice of last year is encouraging, but the clergy, as a rule, have not practiced, in a serious way, the plans.

"Please note this distinction: Generally speaking the clergy and lay people have been brought up to that point where they are not only not critical of the Campaign, but heartily and enthusiastically endorse its principles, its aims and methods. The weak spot is that many still persist in relying on general appeals from the pulpit and on letters from the rector to the people. They understand and approve the practical methods, but practice their old and worn ways—the momentum of habit.

"I suspect also from what I can see and hear that, even where organization and training of the leaders has been fairly well done, in 75 per cent. of the parishes they have canvassed only those who did not subscribe last year.

## The Nation-Wide Campaign

"(2) There is enough *interest* among the people in every place I have visited to meet the full quota. I think I could say there is enough interest in every diocese as a whole to count on every diocese meeting its quota. But the fruits of that interest cannot be gathered if the organized plans as urged are not carried out."

### THE BRIGHT SIDE

"(a) Every bishop in this province, with the exception of the bishop of ———, is a whole-hearted believer in and advocate of every principle and feature of the Campaign. This alone is an immense advance over last year.

"(b) The diocesan committees and the diocesan executive secretaries are generally doing good work. They have systematically and promptly distributed to the parishes *The Church at Work* and the other literature. As above stated, the weak point is the lack of intelligent, systematic organization of leaders and canvassers in the parishes. But it is a great gain to have the bishops and diocesan committees effectively carrying out their part of the plan.

"(c) The people in the congregations everywhere are interested and ready to do their full share, when-

ever the parochial leaders will zealously carry out the whole programme and thus give them a fair chance.

"(d) It is the exception now to hear anyone say that the quota is beyond the means of the people.

"(e) What the congregations have already done in view of the poor preparation of the people before the canvass and the lax way in which the canvass is in many cases carried out is a continuing surprise. It leads one to wonder how many times the quota will be oversubscribed when the thing is really once thoroughly done.

"Sooner or later, the whole Church will see that the Nation-Wide Campaign stands on its practical side for three fundamental facts which no diocese or parish can possibly evade or camouflage.

"They are:

"(1) That sustained interest in the Church's work must be imparted to every member if every one is expected to help.

"(2) That definite information is the basis of all sustained interest and enthusiasm.

"(3) That definite information cannot be distributed to all the people except through selected and trained lay leaders."

## SOME PRELIMINARY REPORTS

**A**S stated in the editorial columns, it has not been possible yet to secure a comprehensive statement of the results of the recent canvass. The following, though fragmentary, indicate the results in some sections:

**Asheville:** "As far as we are able to judge at this time it seems that I am quite justified in saying that the district of Asheville will considerably increase her subscription.

**Oklahoma:** "While our places have not rendered full accounts of the canvass, I feel quite confident that we will not fall short in 1921."

**Utah:** "The canvass was held on the twenty-first of November following many weeks of careful preparation. It is a little early to give the actual figures, but the preliminary results indicate that the quotas have been raised at Duchesne, Fort Duchesne, Logan, Provo, Roosevelt, Saint Mark's, White Rocks. At any rate it will be much better than that of last year."

**Virginia:** "We took our canvass in this diocese on November twenty-first. Returns to date indicate that the diocese will exceed its quota."

## PUBLICITY DEPARTMENT

THE distribution of the two papers of the Publicity Department, *The Church at Work* and *Exchange of Methods*, has given stimulus to a movement more valuable than the distribution itself. Not that the distribution itself is not valuable. On the contrary, on it depends a vast amount of education which could not otherwise be given. If every Church family were to receive and read *The Church at Work*, for example, a result would be reached of infinite importance to the advance of the Church. A rector usually is so overburdened with parochial tasks that he has little time or opportunity to bring before his people the picture of the whole Church at work. This paper represents the first opportunity of the sort which the people of the Church have had to realize the ramifications of their prayers, their devotion, their interest and their support in both service and money. In *The Church at Work* they may become acquainted with the work of the Church in the uttermost parts of the earth, and the tremendous domestic problems of, for instance, the rural field, the Negro work, the work among foreign-born, the isolated communities of the West, the opportunities for Christian social service and the contact of the Church with the army of students and Church School children. It can produce more effectively than any other agency the sense of membership in the Church at large and to the same degree break down the evils of parochialism and diocesanism—two great hindrances to the feeling that we are members one of another.

It is of great importance therefore that each copy should enter a Church home under the most favorable auspices, and to that end it is urged that

the papers be personally taken to the homes by adult visitors. They should be *taken* to the homes because leaving them in the pews or at the back of the church or handing them out at the church door does not reach the homes which most need the information. They should be taken by *adults* because an adult by his or her presence gives a recommendation to the paper which cannot be given when they are distributed by the younger members of the parish. Similarly the personal visit adds an importance to the paper which cannot be given when the paper is mailed.

But important as thorough distribution by adult visitors is, an even greater value attaches to the adult visitation itself. Personal contact between interested intelligent workers and the uninterested and indifferent Church members is without doubt the most effective way of enlisting interest and support whether the purpose be to improve church attendance, membership in societies, classes or prayer groups, or to attract financial support. The plan of having an organized group of adult workers at the command of the rector assigned to certain families in the parish opens up an unending vista of mobilized lay service for the Church.

In most cases when the visitor is calling on a person for the Church the most difficult part of the visit is the first sentence. It is not a topic that can be introduced ordinarily without self-consciousness on both sides. If the visitor in his diffidence has with him a piece of literature of the value of which he is convinced he has an easy and graceful means of establishing contact between one who knows and is interested and one who does not know, or knowing is indifferent. Thus the literature helps.



# A LIST OF LEAFLETS

Leaflets are free unless price is noted. Address Literature Office, Church Missions House, 281 Fourth Avenue, New York, stating quantity wanted.

## Alaska

- 800 The Borderland of the Pole.  
810 The Arctic Hospital. 10c.

## Brazil

- 525 Under the Southern Cross.

## China

- 200 The Chung Hua Sheng Kung Hui.  
(Holy Catholic Church in China.)  
247 Practical Ideals in Medical Missions. 5c.  
251 For the Women of Ichang.  
273 Saint Faith's School, Yangchow.  
279 St. John's University, A Power House  
of Leadership.  
280 Saint Mary's Hall for Girls, Shanghai.

## Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.

## Honolulu

- 1000 The Cross Roads of the Pacific.

## Japan

- 300 The Nippon Sei Ko Kwai (Holy Catho-  
lic Church in Japan).  
303 Saint Agnes's, Kyoto.  
329 The Purpose and Hope of Shitaya Mis-  
sion, Tokyo.

## Latin America

- 555 One and Twenty Republics.  
(In preparation.)

## Liberia

- 100 Our Foothold in Africa.

## Mexico

- 550 The Land, the People and the Church.

## Panama Canal Zone

- 575 The Canal Zone.  
576 When Dreams Come True.

## Philippine Islands

- 400 The Cross, the Flag and the Church.

## United States

### INDIANS

- 600 The First Americans.  
607 Bishop Hare's Schools.

### NEGROES

- 700 The Church and the Negro.  
3097 The Church and the Negro. 10c.

### FOREIGN-BORN PEOPLES IN U. S.

- 1501 The Eastern Orthodox Church. 10c.  
1504 E Pluribus Unum: The Christian Amer-  
icanization of Allens.  
1505 What to Do for Christian American-  
ization.  
1506 Foreign-born Americans. (Illus.) 50c.  
1507 Immigrant Chart. 5c.  
1510 The Czecho-Slovaks. 10c.  
1515 Americans All. (Poems.) 5c.

### SOUTHERN MOUNTAINEERS

- 1550 Appalachia.

## Devotional

- 50 Prayers for Missions.  
51 A Litany for Missions.  
52 Mid-Day Intercession for Missions.  
54 Mid-Day Prayer Card.

## Miscellaneous

- 901 A Soldier's Vision of Missions.  
916 Designated and Special Gifts.  
944 Women in the Mission Field.  
946 How to Volunteer.  
969 The Church and the World.  
978 At Home.  
979 Abroad.  
1252 50,000 Miles in Fifty Minutes. 5c.

## Educational Division, Department of Missions

- Church Dictionary. 25c.  
Observation Trips. 25c.  
3000 A Service for Missionary Day.  
3054 Mission Study Meetings.  
3060 Mission Study Class: Place and Value.  
3094 Ten Missionary Stories. 10c.  
3095 List of Pageants and Plays.

## The Woman's Auxiliary

- W.A. 12 Organization of Supply Department.  
W.A. 15 New Plans.  
W.A. 16 A Bit of History. 5c.  
W.A. 17 What the Auxiliary Can Do for  
Religious Education.  
W.A. 20 Hand Book. 10c.  
W.A. 25 To the Auxiliary (5 leaflets).  
W.A. 26 A Devotional Exercise.  
W.A. 30-31-32 Suggestions for Presidents,  
Secretaries, Treasurers. 5c a set.  
W.A. 100 U. T. O. Resolution and Prayer  
Card.  
W.A. 102 How Are We Giving to Our U.T.O.?  
W.A. 103 The Little Blue Box.  
W.A. 105 The Mighty Cent.  
W.A. 106 From Small Beginnings.  
W.A. 113 Helps for U. T. O. Treasurers.  
W.A. 116 Spiritual Value of the U. T. O.  
W.A. 117 United Thank Offering Catechism.  
W.A. 121 Prayer for the Woman's Auxiliary.  
W.A. 122 A Half Century of Progress.  
W.A. 123 Church Service League Prayer Card.  
W.A. 124 U. T. O. An Interpretation.  
W.A. 125 Pageant—The Awaiting World.  
W.A. 126 The Challenge of the Church (Poster).  
W.A. 127 The Challenge of the Church

## Publications of the Department of Religious Education

- 4001 Religious Education in the Church.  
4400 Grade Conferences for Teachers of Chris-  
tian Nurture. 50c.  
4401 Teacher Training, Standard Course.  
4402 Teacher Training, Plan for Partial  
Credit.  
4403 Teacher Training, Field Plan.  
4500 Church School Service League, Message  
No. 1.  
4501 Little Helpers' Membership Card. 2c.  
4502 Little Helpers' Prayers for Leaders.  
4503 Little Helpers' Prayers for Parents.  
4504 Little Helpers' Mite Boxes (paper).  
4505 Prayer for Church School Service League.  
4506 Little Helpers' Department of Church  
School.  
4507 Little Helpers' Wooden Barrels. 3c.  
4508 What Is Box Work?  
4509 Little Helpers' Letters to the Parents.  
4600 Some Questions Frequently Asked Con-  
cerning Public School Co-operation.

# THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL

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## A GOLDEN JUBILEE! FIFTY YEARS OF SERVICE!

HOW seldom are we permitted to have a share in a fiftieth anniversary of any kind, and what a privilege -to belong to an organization which for fifty years has been engaged in helping to tell the Gospel story! So keenly did the women of the Church feel this that they passed a resolution at the last Triennial stating that they would mark this anniversary by a contribution of at least \$50,000, which should be presented to the Presiding Bishop and Council as an expression of our gratitude for this fifty years of service. This money will form a trust fund to be known as the Emery Fund in grateful recognition and loving appreciation of the devoted labors of three sisters—Mrs. Twing, organizer of the Auxiliary; Miss Julia C. Emery, secretary for forty years, and Miss M. T. Emery, head of the box work for many years. The income from this fund will be used for missionaries at home on furlough, for board, medical care, study or recreation. Many a missionary returns on furlough needing medical or dental treatment, but is unable to pay for this attention because of the meager stipend received. Or perhaps some devoted soul is willing to give vacation time to study so that she may be better equipped to do the work when she returns to her post, whether it is in America or a foreign land. Or perhaps it is just that some poor worn-out missionary needs a rest and we would like to pay her board during this period or provide some other

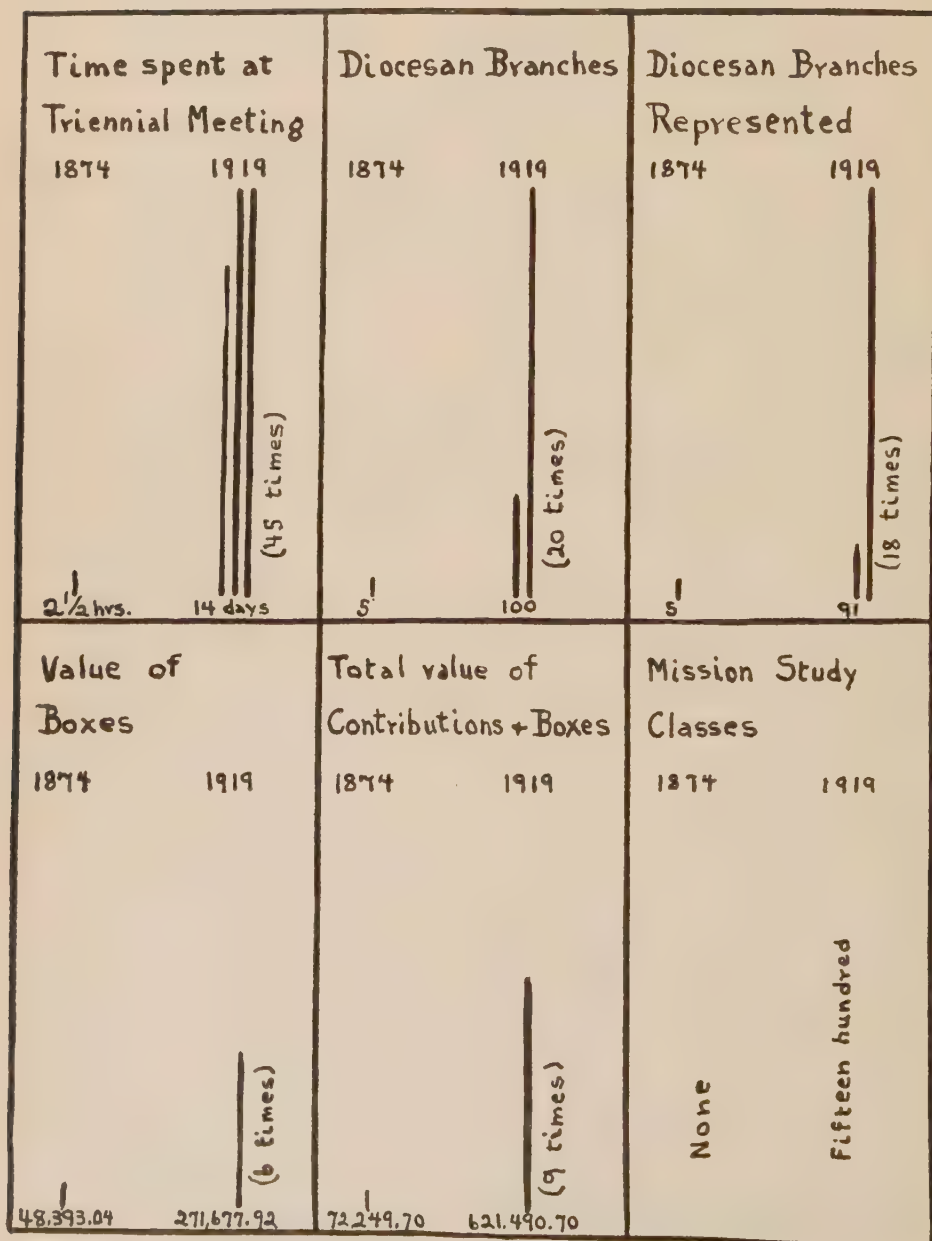
form of recreation for the one who has been our representative on the firing line. It was such thoughts as these that led the women to decide to mark the fiftieth anniversary by this gift. The idea is that every woman in the Church, and men, too, if they care to be included, should have a part in it and therefore we are suggesting that each woman should give at least fifty cents (one cent for each year). Many will want to give more and should be encouraged to do so, as we shall need some large gifts if we are to attain our goal of \$50,000, but we are anxious that this offering should be truly representative of the womanhood of the Church and that each gift shall be accompanied by prayer. This should not in any way interfere with our regular contributions, especially that other gift of privilege, the United Thank Offering, but should be over and above all others, just as we would make a present to anyone whom we loved on an anniversary meaning so much to us both.

On October 16th, 1921, the women all over the country are asked to rededicate themselves to the service of their Lord at His altar by participating in the sacrament of Holy Communion, thanking Him for what the Auxiliary has done in the past, and asking His guidance and blessing for the future. If we truly appreciate our privileges as Christian women, the Emery Fund will greatly exceed the \$50,000 goal.

# THE WOMAN'S AUXILIARY

1874—1919

A Contrast





# THE WOMAN'S AUXILIARY

1874—1919

A Contrast

<p>Parish Branches</p> <p>1874 1919</p> <p>156 4000 (26 times)</p>	<p>Women Present</p> <p>1874 1919</p> <p>66 1500 (23 times)</p>	<p>Boxes Sent</p> <p>1874 1919</p> <p>331 3970 (12 times)</p>
<p>United Thank Offering Presented</p> <p>1874 1919</p> <p>Nothing \$468,000</p>	<p>Total Cash Contributions Since 1874</p> <p>\$14,000,000</p>	<p>Number of Diocesan Officers in 1919</p> <p>1,200</p>

## NOVEMBER CONFERENCE

THE November Officers' Conference was held in the Board Room of the Church Missions House on the morning of Thursday, November nineteen, at 10:30 o'clock. On account of repairs which were in progress in the chapel the service of Holy Communion which always precedes the conference was, through the courtesy of the rector, held in the chapel of Calvary Church.

The following dioceses and missionary districts were represented: Arizona, Pennsylvania, Connecticut, New York, New Jersey, Newark, Long Island and Hankow.

The general subject of the conference was the United Thank Offering and the diocesan treasurer had been especially urged to be at the meeting. Mrs. Wade, the only secretary present, opened the conference and introduced Mrs. Ralph H. North, formerly custodian of the United Thank Offering in the diocese of Pennsylvania, who upon very short notice had kindly consented to lead the conference.

Very encouraging reports were presented and many interesting questions were discussed, among them being the possibility of the adoption of a cheaper United Thank Offering box. A serious situation has been brought about by the tremendous increase in the cost of printing as well as in that of the stock of which the boxes are made. Since January 1st, 1920, 65,000 United Thank Offering boxes have been ordered, which is of course a serious item of expense. It was decided that the United Thank Offering treasurers who were present should take the whole matter of the necessity of a possible change in the United Thank Offering box to their dioceses and that a report be sent to the Woman's Auxiliary Executive Board at its December meeting.

It is most gratifying to know of the great demand for boxes, indicating as it does an ever-increasing interest in the offering and showing the efforts which are being made to reach the great goal of one million dollars at the Portland Convention in 1922.

It was reported that twenty-one new United Thank Offering workers have been appointed since January 1st, 1920, and the salaries of the United Thank Offering missionaries have been raised in accordance with the action taken by the Woman's Auxiliary at Detroit.

Mr. Tompkins appeared before the conference and answered questions asked by the treasurers. He explained in detail the difficulty in regard to sending out from the treasurer's department financial statements each month. This difficulty is caused mainly by the fact that it often happens that some time must necessarily elapse between the appointment of a United Thank Offering worker and commencement of her work. Her name, therefore, might appear on the list of workers some weeks or perhaps months before her salary was deducted from the amount on hand.

Miss Olive Tomlin of Saint Hilda's School, Hankow, spoke most interestingly of her work. She herself is a United Thank Offering missionary and the conference was especially fortunate in having her at this meeting.

### THE JANUARY CONFERENCE

THE January Conference will be held at the Church Missions House on Thursday, January twentieth, at 10:30 o'clock. It will be preceded at 10:00 o'clock by a celebration of the Holy Communion in the chapel.

The Conference will be planned especially for treasurers, but all officers are urged to be present.

# AN ORGANIZING SECRETARY IN SALINA

By *Edna Biller*

ONCE in a while a representative from general headquarters remains stationary long enough to see results. Such was my privilege in the missionary district of Salina during the month of November. I went at the request of Bishop Beecher, who is temporarily in charge. When I reached the town of Salina a cordial welcome was waiting for me from Dean and Mrs. Sizer, Archdeacon Maltas and several ladies whom I had met on a previous visit. In the work that had been planned the bishop and dean very courteously gave me a free hand, plus their sympathy and support. With this assistance, and splendid co-operation from the women, it was possible to start a parish unit of the Church Service League, and a preliminary district committee was appointed by the bishop.

The district of Salina comprises an area of more than 60,000 square miles. The distances are so great, the train service so limited, the workers so few, that it has been impossible in the past to develop much diocesan organization, there being at the present time only a few branches of the Women's Auxiliary, and the guilds which exist in the two parishes and various missions.

As to the work I did, most of the time was necessarily spent in the town of Salina. It consisted of general meetings with the women of the Church, meetings with the parish council, the district committee, and some calling. The organizations in the parish of Christ Cathedral are as follows: Woman's Auxiliary, parish and altar guilds, with a choir guild in the formation. At the general meetings the purpose of the Church Service League and the work of the national societies were explained and

discussed, and one hour was given at each session to a study of the *Survey*. The parish council was officially appointed by the dean on the second day we met. The simple plan was followed of choosing two officers from each society and three women at large, one of them being a representative for the Church School. Devotional, educational, publicity, financial and practical work committees were also appointed. It was good to see them in action before I left the field. The plans drawn by the parish council and the committees include work, study, prayer and giving in the five fields of service. The devotional committee's tentative report stated that there would be corporate communion services, a day of intercession in the first week of Advent and general inspirational meetings for men and women at certain periods during the coming year. A Bible class had been previously started with Dean Sizer as the leader. The first inspirational service under the Church Service League was held in the cathedral on the evening of November twenty-third, Bishop Wise of Kansas having most graciously canceled engagements in his own diocese in order to come as the speaker. Not often do I have the opportunity of attending a more helpful service. The cathedral was full, the music good, and the bishop so convincing and inspiring that one felt sure, in spite of the fact that courage sometimes goes below the zero mark in Church affairs, that eventually Christianity shall dominate the world. The educational committee's report provided for five general programmes and a weekly study of the *Survey* during Lent. At the general programme meetings, topics dealing with Church extension, social



## The Woman's Auxiliary

service, and religious education are to be considered. The offering at the first inspirational service was given to the financial committee with the understanding that ways and means for future financing the Church Service League be developed later on. The publicity committee will make known Church services and guild activities will distribute literature and increase in every way possible the attendance at Church services and Sunday-school. The practical work consists of sewing circles, sales, bazaars, plays, box work for Saint Barnabas's Hospital and the supply department. Financial help will be given for the nation and the world through the Nation-Wide Campaign, the Emery Fund, and the United Thank Offering. In view of the fact that a new bishop is soon to take charge of the field, it was impossible to do more towards diocesan organization than to have appointed a preliminary committee for the purpose of spreading among the women throughout the district information concerning the Church Service League, the general work of the Church, and to secure representatives from each auxiliary and guild to attend the annual convocation set to meet in Salina in May, 1921. At that time the form of organization best adapted to meet the needs and conditions prevalent in a missionary district is to be considered. If one were to search throughout the entire Union, no finer material could be secured than exists in the state of Kansas. She numbers among her women the home-maker, the college woman, the woman active in club, civic and political life, the woman engaged in the business, commercial and professional world, the woman who is ready to make great sacrifices for a high form of Christian civilization. Unfortunately the Church is not yet controlling and commanding much of this strong motive power. She can do it easily if it

is made possible for the Presiding Bishop and Council to render the financial assistance necessary to provide equipment and a sufficient number of unselfish, intelligent, spiritual leaders. It would be very hard to find more self-sacrificing clergymen than are already at work, but the clerical staff numbers seven and the entire time of one is demanded in Saint John's Military School. If Ford cars were abundant to take the place of railroads that ought to be in existence and are not, the work would develop more rapidly. In the city of Salina the Church's equipment consists of a very beautiful cathedral, Saint Barnabas's Hospital, and Saint John's Military School. The hospital, under the direction of Mother Helena, shows every evidence of thorough and careful management. The hospital is small, although complete in every way for the care of patients. In order, however, to meet the present need and grasp new opportunities, there ought to be more room for patients and nurses' quarters should be provided. Saint John's School is full to overflowing this year with the finest type of Western boy. Everything I saw of the school was most gratifying. The future of Salina constitutes a challenge to the entire Church. She has much to give, but the gift will not be won without sympathetic support from the general Church, wise and able leadership from the bishop and clergy in the field, and a readiness on the part of the people who make up the Church's membership in the district of Salina, to give unstintingly of their loyalty, time, means, spiritual strength, and especially their mental ability. If I were asked what I thought was the greatest need of the Church today, I should without hesitation say, intelligent information, from the bishops down to the humblest lay people, as to why the Church exists, what work She is doing, and how that work is done.

## MEETING OF THE EXECUTIVE BOARD OF THE WOMAN'S AUXILIARY

THE meeting of the Executive Board of the Woman's Auxiliary was held Monday, December 13th, 1920, at the Church Missions House, being preceded by a celebration of the Holy Communion in the chapel.

The chairmen of the various committees reported, as did the secretaries, and some very interesting questions were discussed. In her report Miss Lindley called the attention of the members to the death of Miss Coles, who for so many years had been a devoted member of the Auxiliary.

Miss Lindley spoke of the growth of the United Thank Offering. She also spoke of the necessity of safeguarding the missionary spirit and not letting any part of it be lost in the details of reorganization. This is a danger which must be avoided.

The report of the Committee on the Appointment of United Thank Offering missionaries was read by the chairman, Mrs. Phelps.

The report of the Publication Committee, Miss Nannie Hite Winston, chairman, was read.

Mrs. Wade, Supply Secretary, in the course of her report spoke of her desire to have quarterly as well as yearly reports. Mrs. Wade also spoke of her hope that more educational work might be done.

Miss Hendricks reported on the work that she has been doing among students, speaking especially of the assistance she has received from Mr. Micou, Student Secretary of the Department of Religious Education. Miss Hendricks has a desk in Chicago and does much of her work from there. Wherever she has gone she has found a most gratifying desire on the part of young people to work for the Church.

Miss Tillotson reported to the Board the progress of a movement to co-ordinate plans for adult study.

The responsibility of women for the ideals, standards and moral tone of life in general was one of the subjects on the agenda for the day. An interesting discussion on this took place. It was decided that the chairman should appoint a committee to draw up a statement which would voice the opinions expressed at the meeting. Miss Corey appointed Mrs. Phelps and Mrs. Loaring Clark to act with herself.

Miss Lindley further reported upon the proposal of the Woman's Board of Missions for a Day of Prayer to be observed in February, and it was suggested that notice about the plan should be sent to diocesan presidents.

The chairman reminded the Board that this was the last meeting at which she would preside and spoke most feelingly of the great responsibilities and opportunities which such a body of women must face, and urged that, although it was necessary to stress service and to talk of it continually, even greater emphasis must be placed on being;—what we need most is a real Christianity.

The Executive Secretary moved that a vote of thanks be given Miss Corey for her services as chairman of the Board and in appreciation of all that she has done. This resolution was unanimously carried by a rising vote.

IN the September number of THE SPIRIT OF MISSIONS, attention was called to the wonderful work done by Miss Frances W. Sibley of Detroit, Michigan, in selling the embroideries, laces, etc., made in our missions in the Philippines. This work is now being handled in the Woman's Auxiliary Supply Department at the Church Missions House, 281 Fourth Avenue, where it is hoped a large collection will be gathered of all kinds of articles made in the mission field.



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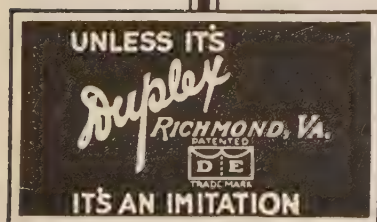
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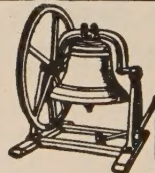
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